

THE *Trve*
TRVE VVAY OF
A CHRISTIAN, TO THE
NEVV IERVSALEM.

O R,
A THREE-FOLDE DE-
MONSTRATION:

First, of the Excellencie of the true and sauing Knowledge of
Christ; and the meanes to attaine it: with the Antiquitie,
necessitie, and benefit of Catechisme.

Secondly, of our Vnion and Communion with Christ, and his
Church.

Thirdly, of our new Creation in Christ, by the blessed Spirit.
With diuers Questions, and Cases of Conscience, most comfor-
table for a Christian.

Deliuered first in Briefe, in a Sermon Preached at
Paules-Crosse, the first Sunday in the new
yeere, 1617.

And newly reuised and enlarged by IMMANVEL BOVRNE
Master of Artes, and now Parson of *Asbouer*
in the Countie of Derby.

In 2. Cox. 5. 17.



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TO THE RIGHT WOR-
SHIPFULL, D^r. PEIRS, THE NOW
Reuerend, and worthy Vicechancellour of the
Vniuersitie of *Oxford*; and Rector of *S^t. Christophers*
neere the Royall Exchange in *London*: And to
the Right Worshipfull, and all the rest of the
religious and well-willing Parishioners
of the same:

A daily increase of sauing knowledge, of that
Vnion and Communion with Christ and his Church;
and of that new Creation in Christ, by the
blessed Spirit, in the Canaan of Grace; with the
perfection of all these in the Ierusalem
of Glory for euer,



RIGHT Worshipfull and the
rest beloued: It is a conclu-
sion of *S^t. Augustines*, That *S. August. in*
there is nothing can be spo- *Epist. ad Mar-*
ken more briefly, nor heard *ccliam.*
more ioyfully, nor vnder-
stood more acceptably, nor
performed more fruitfully then the duty of
thankfulnesse. This is true of thankfulnesse to
God; of which *S^t. Augustine* speaketh; and true of
thankfulnesse to men, as experience teacheth. Of
the first *S. Chrysostome* affirmeth, *Nihil tam gra-* *S. Chrysost.*
tum Deo vt anima grata & gratias agens: That *Hom. 51. in*
there is nothing so acceptable vnto God as a *Genes.*

The Epistle

S. Chrysost.
Hom. 1. ad Ro-
pulum An-
nich.

S. Bern. serm.
1. de septem
miseri cordis.
Sen lib. 2. de
beasie cap. 22.
Sabellic. lib. 7.
cap. 1. Exempl.
Baptista Ful-
gof. Plutarch.
in Apophth.

Ælianus de
varia Hist.
lib. 13.

Geminian. de
Exempl.

 a thankfull minde, nothing more pleasing in his eyes; and therefore he calles thankfulness a rich treasure, yea a heape of riches, a fountaine of good, and a tower of strength, because by the memorie of benefits received, we are strengthened that we fall not backe by Ingratitude, then which nothing is more detestable in the eyes of God, as *S. Bernard* testifieth. And for the second thankfulness to men; not only *men* (as *Augustus Caesar*, (of whom *Seneca*,) *Alexander* of Macedon (of whom *Sabellicus*,) *Artaxerxes* that King of Persia, (of whom *Fulgofus*) with diuers others, (of whom *Plutarch*) reporteth:) But euen the brute beasts themselves, may seeme to haue been delighted with it, and as it were to take pleasure in it. Witnesse that story of the Dragon, which (as *Ælianus* relateth) was nourished by a Boy in the Citie of *Patras* in Achaia, and being growen bigge, and driuen by the Citizens into the wilderness, (not being forgetfull of him by whom he was nourished) when in proceffe of time the Boy traueiling thorough the wilderness, was set vpon by theeues, hearing his voyce, he came presently to assist him, and in thankfulness destroyed the theeues, and conducted him safe on his iourney. Witnesse that story of the Panther (of which *Geminianus* maketh mention) which hauing her yong ones fallen into a pit, and (while she sought for helpe) meeting with a man whom with feare and fawning she perswaded to follow her; when he had deliuered her yong shee left him not, but in thankfulness kept him from danger till hee came

Dedicatorie.

came forth of the deserts. Witnesse that of the Eagle, which being saued by a Reaper (who came to fetch water) from the violence of the Serpent that had poysoned the Fountaine, and almost killed her; the Serpent being cut in peeces with his hooke, and the Reaper carrying water to his fellowes, the Eagle did flye after him; and when his fellowes had drunke and were poysoned, he being about so drinke himselfe, shee hindered him from drinking, labouring with her wings to breake the pitcher: by which (seeing his fellowes some dying, some dead before him) he perceiued her thankfulness vnto him for deliuering of her from the crueltye of the Serpent. To conclude, witnesse that famous Historie of *Androdus* the fugitiue seruant; who by errorr falling into a Lyons denne, which had a thorne in his foote; *Androdus* pulling it out, the Lyon nourished him for a time with him; and when he escaped thence, being (taken for his offence and) cast to a company of Lyons, where that Lyon also (being taken by hunters) was kept: The Lyon knowing *Androdus* his old Chyrurgion, would not suffer him to be deuoured, and therefore both were set at libertie, and the Lyon following him euery where like a Dog, was pointed at by all men with this obseruatiō, *Ecce leo hospes hominis, Ecce homo medicus leonis*: Behold a Lyon the Hoste of a man, and behold a man the Physitron of a Lyon. Thus you see not only God, but also men and brute beasts, haue beene delighted with the duty of thankfulnessse. To acknowledge therefore those many fauours which I haue receiued, both

Pirrus Valerianus Hieroglyphicor. lib. 19.

Aulus Gellius.

The Epistle

from you all in generall, and from some in a more especiall manner. For from you the learned Pastour (I must confesse) I not only sucked my first milke in the Vniuersitie, but receiued my encouragement and furtherance to be planted in this Citie, and (by a free election) in this place, wherein (by Gods gracious fauour) for these foure yeeres and vpwards, I haue happily continued. And from you my worthy and euer honoured friends (with whom I haue liued,) I haue obtained not onely a principall part of my liuelyhood for the present; but (by a most free and noble gift) a Pastorall charge, wherein I may exercise (with much comfort) my ministeriall office for the time to come. Nor can I here end, for from many other in particular I haue not wanted priuate fauours, witnesse of their pietie to God, and good will towards me. How then can I be silent and suffer my selfe to be iustly branded with the coale of Ingratitude? To preuent this, I haue aduentured to offer (as a Farewell) these my weake meditations vnto you, which though they be farre vnable to satisfie your desiring, yet may they remaine with you (when I am gone,) as a testimonie of my desires. They are a New-yeeres gift (in respect of the time, and in respect of the subiect,) not too high for any, nor too base for the best, fitting, pleasurable and profitable for all, if you reade, and remember, and practise them with Conscience. They are a plaine and direct plat-forme of the state of a Christian, shewing how we may walke, from the true knowledge of Christ (which is the foundation of all) to the true
Vnion

Dedicatory.

Vnion, and Communion with Christ and his Church; and in these to that heavenly newnesse, in and by which we must all passe through the manifold Labyrinths, and dangerous temptations of our spirituall enemies; from the old Iericho of this world, to that new Ierusalem in the kingdome of heauen. And this is the summe of all that we can teach, or you can desire to learne. Being therefore now (by Gods prouidence) to take my leaue of you, my last request shall be (both to you and to God for you,) That not onely these meditations, but also all my poore endeauours may by Gods blessing, so remaine with you, that they may work in you all, such a measure of this excellent knowledge, this blessed Vnion, Communion and new creation, that you may haue peace, that true peace of Conscience, and comfort of soule for euer; that the Lord of peace may giue you peace alwaies by ^{2 Thess. 3, 16.} all meanes, and that the gracious presence of God the Father, God the Sonne, and God the holy Ghost, may be with you, blesse, preserue, and keepe you all in the kingdome of Grace, to the kingdome of Glory for euer. And thus not ceasing to pray for you; I rest. From my study at St. Samuel Tryons, in the Parish of St. Christophers. April. 1622.

Yours and euery one of yours

in Christ Iesus,

IMMANUEL BOVRNE.

A briefe Glasse wherein you may behold the principall Contents of these ensuing Meditations.

1.
Occasion and
connexion of
the text, from
whence is ob-
serued,

2.
Parts of the
Text:
1. Part.
Branch. 1.

2.

3.

2. Part.
Branch. 1.

2.

1. **T**H E Excellence of the true Knowledge of Christ, with the nature and benefit of it; 7 7
2. Wherein this true Knowledge consisteth, in which is set forth the Names, the Natures, and Offices of Christ.
3. With what kinde of Knowledge, a Christian must know Christ, and in that the difference of true and false Knowledge, and of true professors and hypocrites.
4. A Reprehension of those who teach ignorance, with a lamentation for them which delight in it, and in this what are the causes of so much Ignorance in the light of the Gospel: first, in the Hearers: secondly, in the Teachers.
5. The want of Catechisme and necessitie of it: And herein the care of the Primitiue Church, to vse it: the diuers orders of Christians in those times, with the Industrie of religious men in all ages, to plant this true and Diuine Knowledge.
1. Of the name and nature of man, with his three-fold estate in this life.
2. Of the true and false Vnion and Communion: The first of the Church: The second of Heretikes.
1. How we are in Christ, and Christ in vs.
2. How we may know if we be Christians.
1. How our second Creation is a greater worke then our first.
2. What those are who obtaine this Grace.
3. What this new Creation is.
4. Who is the Author of this change.
5. What kinde of creatures we are new made.
6. By what meanes we may attaine vnto it.
7. How we may know whether we be new Creatures.
8. Comforts against doubting, if we want the signes: Shewing the true state of a Christian in this life.
9. How to know whether temptations of doubting come from God or from Satan.
10. Many Cordials to answer Satans obiections, concerning the weakness of our faith and obedience, and to keepe vs from despair.
1. What old things are past away.
2. What errors confuted therein, and the truth confirmed.
1. What things are become new to a Christian.
2. When this newnesse in Christ is required, namely in the Canaan of Grace, that by this we may come to the Ierusalem of Glory.

THE

THE TRUE VVAY OF A CHRISTIAN, TO THE NEW IERUSALEM.

OR, A THREEFOLDE DEMONSTRATION:

First, of the Excellencie of the true and sauing knowledge
of Christ; and the meanes to attaine it: with the An-
tiquitie, necessitie, and benefit of Catechisme.

Secondly, of our Vnion and Communion with Christ;
and his Church.

Thirdly, of our new Creation in Christ, by the blessed
Spirit.

With diuerse Questions, and Cases of Conscience, most
comfortable for a Christian.

2. Cor. 5. vers. 17.

*Therefore if any man be in Christ, he is a new creature: old
things are past away, Behold, all things are become new.*



Iuine and profound *St. Augustine*, that *sanct. Augu-
sin. (Hippo-
mens. Episc. op.
circa ann. Dom.
420. sicut ipse
in Epist. ad
Iulianum 80.)
Confess. lib. 8.
cap. 12.*
worthy Bishop & holy Father of the
Church of God, after many deuour
prayers, humble supplications, and
bitter teares, with strong cryes of the
Spirit for peace of conscience, and
comfort of soule, (in that his most
terrible combate, the Flesh rebelling

against the Spirit, the Old man against the New) he re-
ceiued that diuine Oracle, that voyce from heauen (for

B

fo

Rom. 13. 13,
14.

so he conceiued it) *Tolle lege, tolle lege*. Take vp and read, take vp and read: by which he was sent to the Sacred Scriptures, as to a guide in distresse, to a Physitian in the sicknesse of his soule (while he lay groaning vnto God as it were in an agony, with *Quandiu, quandiu eras & eras? Quare non modo? quare non hac hora finis turpitudinis mea?* How long, how long to morrow to morrow? why not now? why not in this very houre should there not be an end of my sinfull impuritie?) And being obedient to that heavenly counsell, he tooke vp the booke of Saint *Paulus* Epistles, which he had layed downe by his friend *Alipius*, and hauing opened it, he read those words of the Apostle (vpon which he first cast his eyes) *Nat. in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying. But put yee on the Lord Iesus Christ, and make not provision for the flesh to fulfill the lust thereof.* And closing the Booke againe he concludeth with this resolution (as he himselfe expoundeth it in that eight booke of his Confessions, chap. the twelfth) *Nec ultra volui legere nec opus erat*, Neither would I reade any further, nor was it needfull, for that was sufficient to mooue that good Father to deny himselfe, and to follow his Sauour, to forsake the first *Adam*, and be reformed according to the image of the second, to be conuerted and become a new-man in Christ. In like manner (Right Honourable, right Worshipfull and beloued) or not much vnlike to this (though not in the Oracle and heavenly vision, yet in the effect and conclusion) desiring at this present, to finde out both for you and my selfe, as a word of exhortation, so a word of consolation in his time and season: I opened the booke of Saint *Paulus* Epistles, and hauing found out the words of my Text; I re-resolued with St. *Augustine* to cease from seeking. *Nec ultra volui legere nec opus erat*, neither would I reade any further, nor was it needfull: for this one Text is *inftar omnium*, as it were one of a thousand, fitting and conuenient

nient both for the time and persons of this Assembly. First, for the time; for now in respect of the course of Nature, that double faced *Ianus* looketh two waies, backe-wards to the yeere that is past, and forwards to the yeere that is to come; beholding at once both the old and the new: And in respect of the order of grace, now is the time when our blessed Sauour (being willingly subiected to the Law for vs) receiued that Sacrament of Circumcision as a type and signe of our new creation; of putting off the old man, and being cloathed with the new: so that herein my Text is parallel, for you haue in it, first an incitement to newnesse: *Therefore if any man be in Christ he is a new creature*; and secondly a recitement both of old and new, *Old things are past away, and behold, all things are become new*. Againe, fitting it is for the Persons; for so necessary to all is this new creation, that without it, there is no happinesse, no saluation to be found. So convenient then, yea so profitable is my Text, that if you would but reade it ouer, & that seauen times (as *Naaman* 2. King. 5. 14. washed him in Iordan) it might prooue a motiue sufficient vpon due meditation, to worke in you a desire of this new creation: in a word, so fitting, so plentifull, so excellent it is; that if you could learne it perfectly, both by heart and by hand, both inwardly in your soules, and outwardly in your liues, it were the best New-yeeres-gift that I could giue, or you could receiue. But because all that can reade and heare, cannot rightly vnderstand and apply (seeing it is necessary that *Danid* should haue a *Nathan*, 2. Sam. 12. 7. and the Eunuch a *Philip* to interpret, Act 8. 31.) I will labour to vnfold vnto you both the Gammar, and Diuinitie; the Theory and Practicke of my Text. Wherein if you make a diligent enquiry, you shall finde many excellent lessons worthy your most serious attention, such as are not ambiguous and intricate like the Oracles at Delphos, but plaine and easie to be vnderstood; not diffused and large like the Sybils leaues, but compendious and

briefe to be remembred; not curious to busie your braines like the Ephesians bookes, but necessary to be knowne and practised for the information of your iudgements, and reformation of your liues. If you will see this, cast your eyes vpon the words:

Therefore if any man be in Christ, he is a new creature: old things are past away. Behold, all things are become new.

Occasion.

The blessed Apostle Saint Paul, that great and learned Doctor of the Gentiles, hauing in the verse before my Text, set down a manifestation of that true and spirituall knowledge of man in generall, & of Christ in particular: which was in him and his fellow Saints, arising from the true vse of the end of Christs death, from which he inferres it: Henceforth know we no man after the flesh: yea though we haue knowne Christ after the flesh, yet now know we him so no more: He doth againe in my Text

*Aquinas ex
premissis con-
cludit, &c.*

inferre a conclusion concerning the state and condition of such a Christian; endued with such a knowledge: *Therefore if any man be in Christ, he is a new creature: old things are past away. Behold, all things are become new.*

1. Diuision.

In which for our methodicall and orderly proceeding, if you obserue the words; There is First, an imposition, or setting forth of our new man. *Therefore if any man be in Christ, he is a new creature:*

1.

Secondly, a deposition or laying aside of our old man. *Old things are passed away.*

2.

3.

Thirdly, a Reason and confirmation of them both. *Behold, all things are become new.*

2. Diuision.

Or that I may giue you a Dichotomie or two-fold diuision; In this conclusion of the Apostle you haue,

1. First, a coniuunctiue proposition; for it consists of two. The one: If any man be in Christ.

The other: He is a new creature.

2. And a coniuunctiue confirmation: for it consists of a two-fold Reason.

The one: Old things are past away.

The other : *Behold all things are become new.*

In the Coniunctiue proposition, there is first that which supplyeth the place of the subject : *Therefore if any man be in Christ.*

And secondly, that which supplyeth the place of the prædicate : *He is a new creature.*

In the first, Christ is *Subiectum in quo* ; The subject in which *man* who was sometime the old *Adam*, is said to be ; *If any man be in Christ.*

In the second *Man* is *Subiectum de quo* ; the subject, of which *Christ*, who is the new *Adam*, is likewise prædicated, *He* (that is, that man) *is a new creature.*

Againe, in the Coniunctiue confirmation you haue First a Termination or Ending *Old things are past away.*

Secondly, a Renouation or beginning, *Behold ; all things are become new.* And after this manner you haue a briefe Anatomy of the whole body of my Text. Yet to expresse it more liuely vnto you : The first part of my Text is like a vineyard which the Lord himselfe hath planted with the choicest vine, and with his owne right hand : In which (to obserue the Apostles order) you haue First the branches ; *Man* and euery Christian man : *Therefore if any man ;*

Secondly, the vine it selfe, which is Christ himselfe, *If any man be in Christ.*

And last of all, the fruit of all, the pleasant grapes, which are as a sweete sacrifice vnto God. And these are new qualities of soule and of bodie, new affections and new actions, newnesse of life. *If any man be in Christ he is a new creature.*

Againe, in the second part of my Text, the double confirmation. There is a two. fold time of the yeere expressed. The first is the *Autumne* (or rather winter) when the flower of the lilly fadeth, the leaues fall from the trees, and the tender grapes from the vines, when all these are become old, falling, and vanishing. And this in the

Subdiuision.

1.

2.

1.

2.

1.

2.

3. Diuision.

1.

2.

3.

1.

2.

middle of the verse: *Old things are past away.*Cant. 2. 11,
12, 13.

The second the Spring, when euery thing doth bud forth in abundance, when the flowers appeare on the earth, and the time of the singing of birds is come, when the voyce of the Turtle is heard in our land, when the fig-tree putteth forth her greene figges, and the vine with the tender grapes giue out their smell; when the earth hauing worne out her old garments, beginneth to be cloathed anew with grasse and flourishing greene hearbes, when all things change themselues into a new estate. And this in the end of the verse: *Behold, all things are become new.*

Now of these in their order, and first of the first, the vineyard, in that of the vine-tree, and of the first thing I noted therein, the Branches, which are man and euery Christian man.

Therefore if any man.

1. Part.
The 1.
Branch.

But before I come to this, I meete with an illatiue, a conjunction, a *Therefore*, which like a porter takes me by the hand and stayes me in the Entrance: *Therefore if any man.* This *Therefore* (like the needle in a sunne-dyall) looketh two wayes, not onely forwards to my Text, but backwards to the occasion in the verse before, which is the ground from which my text is infered, and vpon which the whole frame is builded.

Occasion.

Bez. & amor. m.
Gualterus.
Cornelius Corn-
nelly a lapide.
S. Chrysost.
Varabl.
S. August lib.
g. contra Faust.
cap 7
Cornelius a la
pide.

Henceforth (saith the Apostle) *know we no man after the flesh*: that is, we esteeme or approue of no man that liueth carnally according to the corruptions of the flesh, or according to the carnall obseruations and ceremonies of the old Lawe, because we know that Christ is the end and fulfilling thereof. Or we esteeme not carnall things, nor of men according to these, be they neuer so profitable or pleasurable, riches, beauty, friends, kindred, or the like. Our iudgements now are spirituall, not carnall as they were; yea though wee haue knowne Christ after the flesh, that is, after a carnall manner, glorying in him

as our kinsman according to the flesh, being of the same *Chrysoſtom,*
 nation and stocke with vs, or esteeming of him but as *Theod.*
 of a mortall man subiect to infirmities; yet now know *Synodus 7.*
 we him so no more, but spiritually as the Sonne of God *General.*
 and Sauior of the world: and the reason is, because we are *Act. 6.*
 changed, our knowledge is changed, and we are become
 new men in Christ. So that hence doth appeare the
 excellency of the true knowledge of Christ, from whence
 the Apostle inferres our new creation. Because ordina-
 rily (amongst other causes) the true knowledge of Christ
 is a speciall cause and meanes thereof. For our new crea-
 tion is a fruit of faith. God (saith *Peter*) put no difference
 betweene vs and them (speaking of the Iewes and Gen-
 tiles which beleueed) *in vobis et ad gentes ita et nos in aq̄a,* puri-
 fying (or regenerating) their hearts by faith, *Act. 15. 9.*
 And so the word is vsed by Saint *Paul*, *Ephes. 5. 26.* Christ
 loued the Church and gaue himselfe for it, that he might san-
 ctifie it, *et ad gloriam*, cleansing, purifying, or regenerating with
 the washing of water by the word: & this learned *Zanchius* in
 cōfirmeth, interpreting the word *et ad gloriam*, of our regenera-
 tion, in his Cōmentaries vpon that Text; & iudicious *Cal-*
uin is a second witness to confirme this truth, rightly a-
 verring that regeneration is a fruite of faith, that we ob-
 taine it by faith (the spirit of God working by faith in our
 hearts:) that faith is before it in order, not in time (as he
 explaineth himselfe in the third booke of his Institutions,
 chapter the third.) Now faith cannot be without know-
 ledge, *How shall they beleue in him of whom they haue*
not heard? Rom. 10. 14. And therefore much lesse regene-
 ration, which is the the companion, yea the fruite and ef-
 fect of sauing faith. Yea further, as the blessed spirit him-
 selfe is the internall efficient cause of our new birth, kind-
 ling faith in vs, and by the blood of Iesus (apprehended
 and applied by faith) purging and washing our conscien-
 ces from dead workes, and framing in vs that image of
 Christ in the inner man (as Saint *Paul* affirmes, *Titus 3.*

The excel-
 lency of the
 true know-
 ledge of
 Christ.

Zanchius in
Ephes. cap. 5.
 26.

Calvinus In-
 stitutiōnū lib.
 3. cap. 3.

Vtrumque fide
consequamur;
vita scilicet no-ri-
tatem & recon-
ciliatiōem
gratuitam, ne-
que tamen quā-

reſipiscētie
originem ad
fidem referi-
mus; spatium

aliquod tempo-
ris ſomniamus
quo ipſam

parturiam; &c.

5.) so are the Sacraments also (as Saint Peter) 1. Pet. 3. 21. Yea and the word of God and the true knowledge thereof. For we are borne againe, not of corruptible seed, but of incorruptible, by the word of God, which liueth and abideth for euer, 1. Pet. 1. 23. As the Poets feigned of *Medusæes* head, that it was of power to turne the beholders into snakes, so much more true is it of the true knowledge of Christ reueiled in the word; it is a powerfull meanes by the operation of the Spirit to metamorphize our natural deformitie, to change our corrupt affections, and to raise vs from the death of sinne to the life of righteousnesse.

Hesiod.

Ouid. Metam. 4.

Aug. lib. 18. de

Ciuit. Dei, cap.

13.

Diodorus lib. 4.

Therefore our Saviour calles this knowledge life, yea and life eternall, *Iohn* 17. 3. This is life eternall, that they know thee the onely true God, and whom thou hast sent Iesus Christ. That is, this is the meanes and onely ordinary means to obtain happines. For, there is no other name vnder heauen by which we can be saued, *Acts* 4. 12. It is the name, the faith, and the true knowledge of Christ that bringeth that life vnto vs. *Via ad Deum est Scientia*, (saith *Hugo*) The way to God is by knowledge, by knowledge we passe to holy discipline, by holy discipline to heauenly goodnesse, by heauenly goodnesse to eternall blessednesse for euermore. And Saint *Bernard* well obserues, that vntill a man by faith do know his Creator, ignorance the mother of all vices possesseth his soule: and thereupon he noteth a twofold knowledge necessary to saluation.

Hugo de in-
structione
nominiorum.

S. Bernard de
ordine vitz.

1. The first is the knowledge of God, the second the knowledge of thy selfe. Becaule as from the knowledge of thy selfe there proceedeth a feare of the maiestie of God, and from the knowledge of God, a loue of him who is the chiefest good, so from the ignorance of thy selfe there springs forth pride, and from the ignorance of God there floweth desperation. And what Saint *Bernard* attributes to the ignorance and knowledge of God in generall, is

true

true also of the ignorance or knowledge of Christ in particular : from the true knowledge of Christ there proceeds a loue of Christ (yea, a reciprocall loue, not only of thee to Christ, but of Christ to thee,) and from the ignorance of Christ, desperation destroyeth the soule.

*Si Christum bene scis, nihil est si cetera nescis ;
Si Christum nescis, nihil est si cetera discis.*

If thou knowest Christ *aright*, it is nothing though thou bee ignorant of all things else : And if thou be ignorant of Christ, all other knowledge is nothing available to attaine thy wished felicitie ? Wouldst thou walke the way to heauen ? Christ is the way by which thou maiest walke in safety. Wouldst thou not be deceived in thy iourney ? Christ is the truth to guide thee. Wouldst thou not faint, or dye in thy way ? Christ is the life, to comfort and strengthen thee to life euerlasting, as Saint *Augustine* sweetly vpon those words of our Saviour, *Ioh. 14. 6.*

*August. in
Ioh. cap. 14. 6.*

And thus likewise Saint *Ambrose* excellently in his booke of Virginitie.

*Ambr. lib. de
virginitate.*

If thou desirest to cure the wounds of thy soule ; Christ is the Physitian that can heale thee. If thou bee scorched with the burning feuer of thy sinnes ; Christ is that fountaine of liuing water, that will refresh thee. If thou bee weak, and feeble, and wantest helpe ; Christ is that vertue and power, that is able and willing to succour thee. If thou fearest death, Christ is the life. If thou desirest heauen, Christ is the way. If thou be pressed downe with the burden of thy sinnes, Christ is that righteousnesse, that will take thy yoake of sinne vpon him, *Mat. 11. 28.* (which is heauy) and put his yoake of righteousnesse vpon thee, (which is light) to ease thee. If thou flyest darkness, Christ is the light to lighten thine eyes that they sleepe not in death, yea *that light who lighteth every man that*

Ioh. 1. 9.

that cometh into the world. If thou seekest foode, Christ is that bread that came downe from heauen to feede and nourish thy soule & body to eternall glory, where is freedom from euill, and subiect of good for euermore. *Quid plura charissimi?* What shall I say more, beloued? (as the Father concludes) Christ is all things to all men, because he that hath Christ, he hath all things; and he that wants Christ, had he the whole world, he hath nothing. All this we haue by Christ, and the meanes of hauing Christ; and this, is the true knowledge of Christ (of which our Apostle speaks.) So that here you see againe the excellency of this true knowledge of Christ, from whence hee inferres our new creation. And further, that of Saint Bernard is truly verified againe of this diuine knowledge, this knowledge of Christ. It decketh and garnisheth the soule, and instructeth it, and makes it able to teach others also. And hence Saint Paul did so highly esteeme it, that he counted all things losse for the excellency of the knowledge of Christ, Philip. 3. 8. So that as Plutarch relates of that wise counsell, *γνῶσις αὐτοῦ*, Know thy selfe, that amongst all those sayings which were written or giuen by the Delphian Oracles, that was generally accounted to be most diuine; so may we conclude of the knowledge of Christ, that amongst all those things which are giuen from God for man to know and beleue, there is none more excellent, more necessary, more comfortable, then is this diuine and sauing knowledge of Christ.

*Et omnibus
omnis, quia
in se habet om-
nia habentia;
Et sine ipso
nihil est quic-
quid est.
Chrysostomus.*

*Bernardus super
Cant. serm 37.
Ornat animam
Et erudiam,
Et facit ut
per se erudiam
alios erudire.*

*Plutarch.
aduersus
Colotem,*

I.
Quest.
Wherein the
true know-
ledge of
Christ consi-
steth.
Ans.

But before I come to the vse. To explaine this Doctrine a little further, What is this knowledge, may some man demand, or wherein doth it consist which is so excellent, so necessary, so comfortable for euery Christian soule?

And I answer, it consists, first in the knowledge of Christs person, and secondly of his offices. His person is manifested first by his names, and secondly by his natures: His names in the new Testament are commonly

two; The 1. *Iesus*, which signifieth a Sauior, so interpreted by the Angell, and the reason giuen, *for he shall saue his people from their sinnes*, *Mat. 1. 21*. A name that is full of ioy, full of comfort, and full of vnspeakeable gladnesse to the soule of a Christian. *Iesus*, it is hony in the mouth, musick in the eare, and a iubile of reioycing in the heart, (as Saint *Bernard* sweetely:) a name vnder which no man may despayre, since the mercy of God in *Iesus* is abundantly sufficient for all that beleue in him.

This is his first name. His second is *Christ*. We haue found the *Messias* (saith *Peter*) which is, being interpreted, the *Christ*, *Ioh. 1. 41*. *χρῆς*, that is, *Unctus*, *Christ* the annoynted, yea annoynted with the oyle of gladnesse aboue his fellowes, *Psal. 45. 8*. *Christ* is that annoynted who giueth freely to vs that oyntment of the Spirit, by whom we haue comfort in the beloued. And as his names are, so is his nature gracious and full of goodnesse. And this is twofold, Diuine and Humane. First *Christ* is God, the second person in the blessed Trinity, that *logos*, that eternall word of his Father, begotten of his Father, from all eternity, *Ioh. 1. 1*.

Coequall and Consubstantiall, that is, of one substance with the Father and the Spirit, as it was decreed in the Nicen Councell against *Arius* the Hereticke. And so the Scripture affirmes him to be the *Eternall God*, *Esay 9. 6*. *The brightnesse of his Fathers glory, and the expresse image of his person*, *Heb. 1. 3*. And necessary it was that hee should be God, First in respect of that intollerable waight of euill with which mankind was oppressed, which could be taken off by no creature in the world, and therefore the Sauior must needs be God; And secondly in respect of that inestimable good, that freedome from euill, and fullnesse of ioy restored by *Christ*, who is made unto vs of God, *wisdom*, *righteousnesse*, *sanctification*, and *redemption*, *1. Cor. 1. 30*. And therefore the Redeemer must needs be God. Yea *Christ* is not onely God but Man,

1.
Name *Iesus*.
Mat. 1. 21.

Bernard in
Cant.

2.
Name *Christ*.

1. *Ioh. 2. 20*.

The nature
of *Christ* is
twofold.

1. Diuine na-
ture.

Athanasius.

Creede,

Est pars

omnis

Zacharius in

Epist. 1. Ioh.

c. 1. loc. 2.

Euseb. eccl. lib. 10.

cap. 1.

Luk. 1. 35.

Galat. 4. 4.

1.

2 Humane
nature.

Damascen. li. 3.
De Fide, c. 22.

Athanasius
Creed.
Apostles
Creed.

The Offices
of Christ.

1 Propheti-
call.

Mat. 5. 1.

Ioh. 10. 11.

Mat. 28. 19.

Zanchius in 1.

Ioh. 2. 1. loc. 3.

Iesus meus

rex illi, sacerdos

et propheta et

nicius promissus

in lege.

Bucan. loc. com.

Alfred. Theolog.

Catechet.

2 His Priestly

Office.

Iohn 1. 29.

1. Iohn 2. 2.

Hebrews 10. 10.

Zanchius in Epist. ad Philip. Cap. 2.

Vtraque

pars obedientia Christi, id est, tota eius obedientia nostra facta est, cessante in salutem

nostram.

which is his second nature. For *ἡ ὁμοιότης ἡμεῶν*, The word was made flesh, and dwelt amongst vs, and we beheld his glorie, as the glorie of the onely begotten of the Father, full of grace and truth, Iohn 1. 14. *Ditata est illa humanitas propter unionem ad verbum omni sapientia & gratia*, saith Damascen: For that admirable vnion of the Flesh with the Word, the humanitie of Christ was enriched with all wisdom and grace. And expedient it was that Christ should be man, that the nature of man might satisfie the iustice of God for man, who hath sinned against God. Therefore hee tooke not vpon him the nature of Angels, but the seed of Abraham (saith S. Paul) Heb. 2. 16. Lastly he is *ἰσχυρὸς θεός*, God and man in one person; God of the substance of his Father before all worlds, and man of the substance of his mother, conceived of the holy Ghost, and borne of the blessed Virgin in time, according to the Scriptures.

His offices are three. The first is his Prophetical Office, by which, first, in his owne Person, and secondly, by his Ministers, he hath reueiled the Gospel (that is, that secret counsell of his Father concerning the redemption of mankind) vnto vs. For this was one end why God sent his Sonne, that he should *preach the Gospel to the poore*, Esay 61. 1. And in this respect Christ is that Prophet foretolde by Moses, Deut. 18. 15. *The Lord thy God will raise vp vnto thee a Prophet from the midst of thy brethren like vnto Me*, id est, *me, vnto him shall ye hearken.*

Again, as Christ is our Prophet, so is he also our Priest, or hath also a Sacerdotal Office, by which hee being that Mediator betweene God and man, by his Actiue and Passiue Obedience, by his doing and suffering, he hath perfectly fulfilled the Law for vs, fully appeased the wrath of his Father, and reconciled vs vnto him, so that now God the Father beholding vs in his Sonne

Christ,

Christ, accepteth vs as iust and righteous for his sake. Heb. 10. 19.
 And thus is Christ our Redeemer, our Sauour, our Priest, Mat. 3. 17.
 who by offering vp that Sacrifice of himselfe, once for all,
 (as a sweet smelling incense of reconciliation for our re- Rom. 3. 25.
 demption) hath made an attonement to God for vs. *The*
Lord sware and will not repent, Thou art a Priest for euer,
after the order of Melchizedek, Psal. 110. 4. And by this
 his Priesthood, of seruants we are become sonnes, and of Galat. 4. 4.
 bondslaues freemen in him.

Lastly, Christ is our King. First, by his power, by which 3 The Kingly
 he ruleth ouer all creatures. *For all power is giuen vnto him* Office of
both in heauen and in earth, Math. 28. 18. Christ.

Secondly, by his grace, by which peculiarly he defen- Ezek. 37. 24.
 deth and gouerneth his Church, making it rich in earth, Dan. 9. 25.
 with abundance of grace, and rich in heauen, with Reuel. 19. 16.
 abundance of glorie, defending it outwardly by his
 power, and guiding it inwardly by his blessed Spirit. Ioh. 14. 16. 17.
 And in this respect properly he is said to be a King: First, Psal. 2. 9.
 because he hath vindicated and redeemed his Church, Psal. 20. 1.
 which before Satan kept in thraldome. Secondly, because Mat. 11. 28.
 he hath ouercome that king or prince of darkenesse the 1. Cor. 15. 55.
 Diuell. And thirdly, because all those that doe flye vnto 56. 57.
 him for succour, he defendeth them here, and maketh
 them blessed for euer hereafter. And in this respect, that
 is most true which was spoken by the Prophet, *That he*
hath set his King (Christ) vpon his holy hill of Sion, Ps. 2. 6.
 And thus you see briefly what is to be knowne of Christ,
 both in respect of his Person, and of his Office.

But how or with what kind of knowledge must we 2 Question
 know this, may be a second demand, before this doubt bee
 fully cleared? With what

And to resoluethis question, wee must know that there
 is a two-fold ~~sort~~, cognition or knowledge of God and
 of Christ. The first is a true, certaine, and perfect know-
 ledge, and this is that by which a man doth truly, certain-
 ly, and perfectly, that is, not in part only, and enigmatical-
 ly,

*Zanchius in 1.
Iob. cap. 2. 3. v.*

ly, or as in a glasse darkely, but in whole, and most cleare manner, know God, and Christ as hee is God and man in one person. And with this perfect and absolute knowledge in this world, onely Christ as he was man did know God. But with this knowledge (in this life) Christians do not know God, neither can they know him thus, till the life to come. Nay, with this full, perfect, and absolute knowledge, Christ is not knowne of vs, especially as he is God, or as vnited God and man in one person, in that his most wonderfull and admirable vnion. For in this life we are not fully vnited to Christ our head, neither shall be till we be glorified with him in heauen. And therefore in this life that of the Apostle may be truly verified both of the knowledge of God and of Christ, *For now we see through a glasse, darkely; but then face to face: now I know in part, but then shall I know euen as also I am knowne, 1. Cor. 13. 12.*

Secondly, therefore there is an imperfect knowledge, but yet it is true and certaine, yea, and euident also, though not with the euidence of sence and naturall reason, yet with the euidence of faith and spirituall vnderstanding. And this is that by which all the elect being regenerated by the Spirit of God, doe in this life know and acknowledge God and Christ. That of the Prophet is truly verified in this: *They shall know me, from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquities, and I will remember their sinne no more. Jeremiah 31. 34.*

*Zanchius in
Epist. ad Ephes.
cap. 4.*

And as there are two sorts of men in the Church who professe Christ: The first of Hypocrites, who do brag indeed of the knowledge of Christ, and in words doe confesse him to be true God, and true man, and a Sauour, but in their deeds they deny him, alwaies liuing in their sins, and neuer repenting; yea, howsoeuer they professe an obedience to the Law of God, performing (or rather seeming outwardly to performe) some of the Commandments, yet in their minds and hearts they loue not the

Law

Law of God, yea, rather they hate it; nor are they delighted with the Law, but rather loathe and dislike it, they themselves being but Hypocrites, and their profession mere Hypocrisie.

The second kind, are of the elect and regenerate, (though their regeneration in this life bee imperfect) and these are they who doe so know Christ and beleue in him, that they doe studie and endeavour truly and sincerely to compose and frame their liues according to his will and example; and if at any time they fall into sinne, into the breach of Gods Commandements, by their owne weakenesse, and the tentations of their enemies, the World, the Flesh, or the Diuell: yet with *David*, or *Peter*, or the Prodigall, they are truly sorrowful, and vnfeignedly repenting, they returne againe to God the Father of mercie, to Christ their most gracious redeemer, and being reassured of the free remission of their sinnes in him, they rise as it were from death to life, from sinne to righteousness; and being inflamed with a loue of God and of Christ, with a loue and delight in his law (though imperfect also) they doe strue againe, and earnestly endeavour to fulfill the same: and although they see that they are not able to keepe the commandements as they should, (often complaining with *Paul* of their owne weakenesse) yet leaue they not off to desire, (though this also be sometime eclipsed and weakened, and not all times alike) daily struing to put off the old man, and to be clothed with the new. As there are these 2. kinds of men (I say) the one imperfect hypocrites, hated of God: the other imperfect Christians, like good souldiers in the Church militant, struing, fighting, combating for this perfection; and beloued of God in Christ: so is there a twofold imperfect knowledge. The first a bare naked historicall, hypocritical knowledge, cold, carnall, dead, fruitlesse and without efficacy, residing onely in the minde and vnderstanding, and shewing it selfe in words, but neither pi-

Phil. 5. 1.
 Mar. 26. 75.
 Luke 15. 21.
 Nam esse Deū
 ex animo dili-
 gum, & sincerū
 cordis affectū:
 multam tamen
 adhuc cordis
 & animæ
 partem occupa-
 tam habens
 carnis cupidita-
 tibus quibus
 retrahuntur
 & sistimur
 quo minus co-
 rato ad deum
 cursu pergant.
 Calvin. In-
 stitut. lib. 2.
 cap. 19. sect. 4.
 Rom. 7.
 Quid hic faci-
 ciam cum sen-
 tiant nihil se
 minus quā
 legem prestare
 volunt, aspi-
 rant, conantur,
 sed nihil eā
 qua decet per-
 fectione.
 Calvin. lib. 3.
 ca. 19. sect. 4.
 A twofold
 imperfect
 knowledge.

the heart, nor by renouation of life stirring vp that man in whom it is, to the good of his neighbour, or glory of God. And this in the Scripture is called *a dead faith* by Saint *Iames*, a temporary faith by our Sauour, and an hypocritical faith by Saint *Paul*; because it is a knowledge without practise, a faith not working by loue, like that of the *seruant who knowes his masters will, but doth it not*, Luk. 12, 47: or that of the Gentiles who *did know God, but did not glorifie him as God*, Rom. 1. 21. Or lastly like that of the Deuill, who did know Christ, confessed him *to be the holy One of God*, but was nothing bettered by his knowledge. And this knowledge edifieth not, but puffeth vp, faith the Apostle, and in stead of comfort bringeth confusion to the soule: *For he that knoweth the will of his Master, and doth it not, shall be beaten with many stripes*. There is a second knowledge therefore, which though it be imperfect, yet it is true, certaine and sound, liuely, operatiue, and effectually; a spirituall knowledge working in vs a loue of God and of Christ, a delight in his law, and a desire to fulfill it, such a knowledge, *Qua immutatur, ita ut qua novimus opere conemur exprimere* (as *Peter Martyr* well describes it) by which we are changed and become new men, so that those things which we know inwardly in our minds and vnderstandings, we endeavour to expresse outwardly in our liues and conuersations; This is the knowledge of the Saints, who strue not to be hearers of the word onely, but doers, as Saint *Iames* exhorts, *Iames 1. 22.*

Aquinas
prim. part. sum.
quæst. 12. art.
13.
Vide Suar.
in Thom.
1. Cor. 2. 8, 9,
10, & c.

And as *Aquinas* and the Schooles dispute the question concerning the knowledge of God, whether by grace we haue a more high and excellent knowledge then that which is obtained by naturall reason, and (agreeable to Saint *Paul*) conclude the question affirmatiuely: so may we more fully conclude of the knowledge of Christ, That there is none obtained by naturall reason, or if any, it is onely that carnall, naked, and speculatiue knowledge which

which is vnprofitable.

But for this practicall, this sound and sauing knowledge, it is not onely obtained, but also increased by grace, and by grace it feedeth and nourisheth our soules in faith, and hope, and charity, to eternall life.

And thus you see what is to be knowne concerning Christ, and what this spirituall knowledge of Christ is, of which our Apostle speakes (in the occasion of my text) 2. Cor. 5. 16. which is so necessary, so profitable, so comfortable for every Christian soule.

I come now to the vse, that I may build somewhat vpon this foundation worth your obseruing.

First then, if knowledge, and the knowledge of Christ be so excellent; how much are those to be blamed, who are not ashamed to preach ignorance, or at least in their practise to muffle the people in their superstitious blindness, and hide from them this knowledge, yea this most excellent knowledge of Christ, making ignorance the mother of deuotion, and vnreasonable obedience without knowledge (as a horse obeyeth his master) to bee the most perfect and commendable? And with this did the Pope in old time hoodwinke and blindfold the Princes of the world, vsing them as the Philistims did *Sampson*, putting out the eyes (not of their bodies) but of their soules, so enthralling them in that blacke dungeon of darkenesse, that they could not see their miserable bondage, but willingly (or rather by constraint through the pride and ambition of Antichrist) subiecting themselves to be his vassals, to hold his stirrop, to leade his horse, to kneele downe and kisse his foote, and like lackies to runne and waite on him at his pleasure. For that was their houre, and the power of darkenesse, as our Saviour once said to the chiefe Priests and Elders their predecessours, *Link. 22. 53.* And such hath since beene the practise of those Romish locusts, those frogges that crawl out of the mouth of the *Beast*, binding the people in ignorance by

I.
Teachers of Ignorance, iustly condemned.

D. Col. in Confer. with M. Jewel.

See Jewels reply Article

227 pag. 471.

Nicola. Cusan.

Exercit lib 6.

ubi Ecclesia

O miseres Imperatores

se alaces

Principes qui

hac & alia

justiciis, &

vos seruos Ec-

clesia faci-

tis. Pet. Fer-

ra. ion. Citat. ab

ill. p. inter te-

stes vocatis.

Reuel. 6. 13.

their prayers in an vnknowne tongue : setting them their Ave-maries and Pater-nofters , which they vnderstood not ; and keeping the Sacred Scriptures, the Key of knowledge from them : Contrarie to the command of Christ who bids, *Search the Scriptures: John 5. 39.* to the practise of the Apostles ; who without question preached in a tongue not vnknowne to the people to whom they spake. For to what end else had they that admirable gift of tongues bestowed vpon them, *Acts 2. 4.* or why did Saint *Paul* commend it, and exhort so earnestly vnto it ? And contrarie to the iudgement, doctrine, and practise of the ancient Fathers. For why else did St. *Hierome* translate the Scriptures into the Dalmaticke or Slauon tongue , (as *Alphonfus de Castro* confesseth) if he would not haue had the people to haue vnderstood them? Or why did S. *Augustine* exhort the Priests of his time , to correct the errors of their Latine speech? and giue them this reason (which agreeth with that of the Apostle) *Vt Populus ad id quod planè intelligit, dicat Amen* ; That the people vnto the thing which they plainly vnderstand may say, Amen ; if he would haue had the people ignorant, or to be blind-folded for want of this diuine and excellent knowledge? In a word, why doth the Apostle exhort , That the word of God should dwell plentifully in the Colossians: *In all wisdome, teaching and exhorting one another in Psalmes and hymnes, and spirituall songs, singing with grace in their hearts: Coloss. 3. 16.* (which S. *Hierom* vnderstands of the lay people:) or why did *Origen* wish, that all would do that which is written, *Search the Scriptures?* or S. *Chrysostome*, so earnestly exhort, *Audite seculares omnes, &c.* Heare ye men of the world, get ye the Bible that most wholesome remedie for the soule. And againe , Harken not hereunto only in the Church, but also at home , let the husband with the wife , let the father with the childe talke together of these matters, and both too and fro let them enquire, and

giue

1 Cor. 14. 3.

Alphonfus de
Hares. lib. 1.
ca. 13.

1 Cor. 14. 16.

August. de Ca-
tech. 2. andes
rudibus, cap. 9.

Hieron. in cap. 3.
Epist. ad Colos.
Origen. in
Esay. hom. 2.
Chrysost. Hom.
Epist. ad Colos.
Chrysost.
Hom. 2. in Ioh.

giue their iudgements, and would to God they would begin this good custome? Why, I say, doe these Fathers so earnestly commend *Knowledge*, if *Ignorance* were better, or that it were good to lull the people asleepe with their faith in *grosse*, to beleue as the Church beleuees, with their knowledge in *grosse*? to be contented with that which is locked vp in the Priests closet; to barre them from the Scriptures, the Church, or whatsoever may bring them out of darkenesse into light, or from the power of Satan and his Antichrist, vnto God? In a word, if this were the minde of these holy Fathers (whose disciples these men would make the world beleue, they only are) why then are they contrarie to the Fathers in practise, depriuing the people of the meanes of knowledge, and daily spreading the vaile of ignorance ouer their hearts? Certainly I can giue noother reason but that of S. *Chrysostome*, which is most proper vnto them; *Chrysost. in O. Heretici sacerdotes claudunt ianuam veritatis, &c.* These Hereticall Priests shut vp the gates of the Truth, for they know that if the Truth be once laid open, their Church shall be forsaken, and they from their pontificall dignitie, shall be humbled and brought downe to the common and base estate of the people. And that of S. *Augustine* is truly verified not only of the people who are their disciples, but of the Priests themselues, *Erat in illis regnum Ignorantia, id est, regnum erroris.* There was (nay there is) in them the kingdom of Ignorance, that is, (not of Deuotion but) of Errour; or if not of ignorance, then certainly of malice. For as it is related of *Caligula* that he set golden loaves, and all other seruices of gold before his guests and bade them eate; so these like Tyrants ouer the consciences of poore Christians, set their *Golden-Latine-seruice* before the people; but hoodwinke their eyes, and manacle their hands; that though they heare, yet can they not see, nor vnderstand, and therefore neither receiue, nor taste of it, neither be moued to penitence,

tance, nor get any comfort or quiet to their conscience : and then what profit can it be vnto them ? For what profiteth a golden key, saith S. *Augustine*, if it cannot open, that we desire to be opened ? or what hurteth a wooden key if it be able to open, seeing wee desire nothing but that the thing that is shut may be opened vnto vs ? Knowledge in our mother tongue by reading of the Scriptures, by comming to the Church, by hearing of Diuine Seruice and word of God preached, is farre better then ignorance in the Latine, Greeke, or Hebrew which is not vnderstood. To conclude this then, as *Dauid* once speak to *Abishai*, vpo another occasion: **מִה לִי וְלָבַיִת** בני צרוריה, What haue I to do with you, or what busines is there betweene me and you, ye sonnes of *Zeruah* ? (for so much the Hebrew imports) So let euery true Christian say to these Deceiuers, who creepe into mens houses, and leade aside simple women; who with signes and lying wonders, bewitch their hearers that they embrace darkenesse rather then light, (because they receiue not the loue of the truth, that they might be saued;) What haue we to doe with you yea teachers of lyes ? for what fellowship hath light with darkenesse ? or the sonnes of knowledge with the professors of ignorance ? It is not ignorance but knowledge, yea this true knowledge of Christ, that bringeth true ioy and gladnesse to the soule.

In the second place therefore, I cannot but grieve at those, who liuing in the cleare light and Sun-shine of the Gospel, wilfully shut their eyes, barring themselues from the light, and louing darkenesse, as the delight of their soule; who grope at noone day, and hugge the mists of blindnesse, going on in their idle and carelesse securitie, lest they should see the light, and vnderstand the pathes in which they tread: who though they make an outward shew of Christianitie, yet are they zealous in seeking for honours, riches, and the trash of the world; but carelesse and negligent in the search of diuine wisdom.

But

August. de
Doctrina Chri-
stiana lib. 4.
cap. 11.
Quid prodest
clauis aurea
si aperire quod
volumus non
posset ? aut
quid obest lig-
ne si hoc po-
test, quod lo-
n timerimus
nisi aperire
quod clausum
erat ?
2. Sam. 16. 10

2. Tim. 3. 6.

1. Thes. 2. 10.

2
Those that
delight in
Ignorance, so
be lamented.

But doth not Wisedome cry ? and vnderstanding vtter
 her voyce ? How long ye simple ones, will ye loue sim-
 plicitie ? and ye fooles hate knowledge ? Is not the mer-
 chandise of wisdom better then siluer, and the gaine
 thereof then fine gold ? Is not knowledge more precious
 then rubies ? or what canst thou desire that may be com-
 pared to her ? Why then in the midst of knowledge
 dost thou liue in ignorance ? why dost thou not seeke af-
 ter her, as for siluer, and desire her more then the choi-
 cest gold ? O beloued, how miserable are these men, who
 hauing liued many yeeres vnder the Ministry of the
 Gospel, are yet ignorant of this knowledge of Christ,
 and had neede to be instructed, euen in the first princi-
 ples of the Oracles of God ! who are ignorant and wil-
 fully ignorant, which addeth to their sinne. For there is
 a two-fold ignorance; the first a simple or single igno-
 rance, which is that deprivation of knowledge, or defect
 of vnderstanding, or blindness of the minde, which did
 rise and spring from the fall of our first parents, and was
 deriued to vs through the muddy channell of our naturall
 corruption. Of this *S. Paul*, 1. *Cor.* 2. 14. *The naturall
 man perceiueth not the things of the Spirit of God, nor can he
 know them, because they are spiritually discerned.* Thus many
 a man is ignorant of the Gospel, because he hath neuer
 beene taught it ; And this is that darkenesse in which na-
 turall men delight and sport themselues like a childe
 that is borne in a dungeon, because they know not the be-
 nefit of the light. But this ignorance is banished by edu-
 cation, and the excellent meanes of diuine instruction.
 Secondly, there is *Ignorantia crassa & supina*, A grosse care-
 lesse and wilfull ignorance, such as that of the Scribes and
 Pharises, who although they did heare the preaching of
 Christ, and saw his miracles, yet would they not beleue
 nor be instructed. For the god of this world had blind-
 ed their eyes, lest the light of the glorious Gospell of
 Christ should shine vnto them. And of this one well ob-

Prou. 1. 1.

Prou. 1. 22.

Prou. 3. 14. 15

Heb. 6. 1.

A two fold
Ignorance.

1.

Simple Ig-
norance.2.
Grosse and
carelesse Ig-
norance.

D. Case in
A.B.C. Moral.
Philosf.

serueth, *Qui ex crassa & supina ignorantia peccat, duplici pœna dignus est, una pro voluntaria ignorantia, altera pro scelere quod commisit.* He that sinnes of a grosse and carelesse ignorance, deserues a double punishment, one for his wilfull ignorance, and another for the wickednesse he hath committed. And this for the most part is that kinde of ignorance that reignes now in the world; because they esteeme not of the ordinances of God, nor desire truly as they ought to be instructed by thē. Therefore they endea- uour not to know God nor Christ as they should, but delight rather in ignorance; for which cause God oftentimes giues them vp (as he did the Gentiles) to a reprobate minde, to doe those things which are not comely, *Rom. 1. 28.* and hauing their cogitations darkened, they worke all vncleannesse euen with greedinesse, *Ephes. 4. 18, 19.* This ignorance, was the punishment of sinne, and sinne it selfe, and the cause of sinne, as *S. Augustine* concludes out of the Scriptures. And therefore there is no cause why men should delight in ignorance or in the light of knowledge couer themselves with the thicke clouds of ignorance as it were with a garment. It is *S. Chrysostomes* obseruation, That this is the cause of all euils, that the Scriptures are vnkowne; and it may well be verified of the want of this diuine knowledge, this knowledge of Christ which is comprehended in the Scripture, as the pearle is closed in the shell. Ignorance

August. Tom.
7. contra Iuli-
an. Pelag.

S. Chrysost.
Hom. 9. in E-
pist. ad Coloss.

Fulgencius E-
piscop. lib. 1. fol.
29. Council. To-
let. 4. can. 24.
Ant. in Meliss.
part. 1. ser. 50.
Max. ferm. 17.

is the mother of error (saith *Fulgencius*.) To whom the fourth Toletan Councell agrees, canon the 24. *Socrates* being asked, what was the most beautifull creature? hee answered: A man decked and garnished with learning; And *Diogenes*, being demanded what burden the earth did beare most heauy? He answered, An ignorant and illiterate man. If these Philosophers did thus iudge of the excellencie of knowledge, and the vilenesse of ignorance; how should Christians blush for shame, that hauing liued so long in the Schoole of Christ, they may yet be found

igno-

ignorance of Christ, and of the way to happinesse? For this without question will prooue to be true, if they should be Catechized euen in the beginnings of the doctrine of Christ. But as the Lord by the Prophet demands the question *מִי חֲסֵד יַעֲקֹב*, What is the defecti-
 on, the failing or transgression of *Jacob*, or as it is read in the old translation of *Pagnine*, What is the cause of the failing or preuarication of *Jacob*? so may some man demand here: What is this ignorance of Christians? or rather, what is the cause of this want of the knowledge of Christ, since by the grace of God the light of the Gospel shineth so clearly amongst vs?

I.
Quest.

What is the cause of so much ignorance in the light of the Gospel?

Ans.

And I answer. First, that the cause is in the learners: for some there are who although the meanes of getting this knowledge be offered vnto them, yet will they not seeke nor labour to obtaine it; they lend onely their cares to the preacher for the time of the Sermon, but they are so idle, they will neyther spend any time in meditation to increase and better their knowledge, nor pray for the blessed Spirit to assist them; therefore they heare, but they vnderstand not, they are alwayes learning, but neuer come to the knowledge of the truth. Non-proficiency in the schoole of Christ is their sin, and a *Non. noui*, I know
Mat. 25. 12.

I.

In hearers the first cause of ignorance is idleness, want of meditation and prayer.

2. Tim. 37.

you not, shal one day be their punishment except they repēt. *Otiūm stultitiam, labor scientiam generat*, saith *Hugo*. Idleness breedes folly, but it is labour and industry that begers vnderstanding. As there is no fruite to be loodked for vpon that tree where buds and blossomes haue not first appeared; so ordinarily, no diuine and spirituall knowledge of Christ, where labour and industry, and the grace of God, haue not first beene the vshers. Therefore when *Demosithenes* was asked, how hee came to be so eloquent an Oratour; he answered, *Plus olei quā vini mihi consumptum est*: I haue spent a great deale more oyle then wine; intimating thereby that hee had not gotten his eloquence without labour and study both day and night.

Mat. 25. 12.

*Hugo de Clau-
 stro anima.*

Stobaeus ferm.

27.

But

copy 1
 3419

Simil.

1.

2.

3.

2. Note.

Max. serm. I.

But many man now adayes spend more wine then they doe oyle, and that is the reason why they want this excellent treasure of diuine knowledge; they are like those who refuse the nut because they will not take paynes to breake the shell; or like a man who loseth a rich treasure, because hee will not labour to digge it out of the earth; or like him who neglects a pretious Diamond or Orient pearle, because he will not stoope to take it vp. But this man shall be marked with the brand of folly, and ignorance shall for euer dwell in his forehead, when those who are industrious shall obtaine knowledge, and delight themselues with vnderstanding. And here you may soone espie the cause, why so many students in the Vniuersities, and Lawyers at Innes of Court, come so vnfurnished, the one to the Pulpit, the other to the Barre; the one to feede the soules of their flocks, the other skilfully & honestly to pleade the rightfull cause of their poore clyents. They spend more wine then oyle; & hence we so oftē heare words without knowledge, without matter, without method, light as vanity, full of weakenesse, ignorance, and indiscretion, because they are laborious in sowing the seeds of folly, and idle, spending little or no time for this diuine and most excellent knowledge. But as it is related of *Bion* the Philosopher, that meeting with one of his friends, who was curiously busied to haue his picture in stone, cut like vnto him, but carelesse for the study of learning, he reprooued him on this manner: *Tu ut tibi similis lapis fieret, curasti, ac ipse ne lapidi similis fias non curas?* Hast thou beene so carefull that the stone might be made like thee; and art thou not carefull, that thou (by ignorance) be not made like vnto the stone? so may we conclude of these sonnes of vanity, Are yee so carefull to fulfill your lusts, which will procure your destruction; and so negligent to be filled with diuine knowledge which would fill you with happinesse? Bee industrious, strue and pray for this knowledge: Thus shall you escape

escape the fetters of ignorance, and this diuine knowledge shall guide your soules to felicity.

Secondly, some there are who thinke themselves too olde to learne, and therefore they continue in ignorance, and refuse to labour for this diuine knowledge. But as it is true of regeneration, a man may bee borne againe when he is olde, contrary to the opinion of *Nicodemus*, *Ioh. 3.* yea it is necessary he should, because otherwise he cannot enter into heauen: so is it true of this diuine knowledge, this spirituall knowledge of Christ; a man may learne when he is old, yea hee ought to learne and labour for this most comfortable knowledge, because without knowledge he cannot attaine saluation. It was *S. Augustines* opinion, that to learne that which is needfull, no age should seeme too late, because although it is more fit for old men to teach then to learn, yet it is more fit to learn then to be ignorant. To refuse learning and diuine knowledge, because a man is old, is as if a thirsty traveller should refuse to drinke, because he had gone a long iourney before he could get it. And what is more foolish (saith *Seneca*) then because thou hast not learned a long time, not to learne at all? *Omnis aetatis homines schola admittit*, The schoole admittes men of euery age, as well olde as young. Therefore as *Philostratus* relates of *Marcus* the Emperour, that when *Lucius* came to Rome, meeting the Emperour, he asked him whither he went, and for what cause: to whom the Emperour answered, It is an honest thing euen for an old man to tell you, I goe to *Sextus* the Philosopher, *Vt discam quae nondum scio*; that I may learne those things which I know not. And it is related of *Themistocles*, that hauing liued a hundred & seuen yeres, and being ready to dye, he affirmed that he had spent all his time in the honest study of Philosophy for the vse and good of men; but now it did grieue him that he was then to depart this life when he did but begin to be wise by the study of learning: so that if he had liued longer, he would

2.

Second cause
of ignorance
in hearers is
an opinion
that they are
too old.
Ioh. 3. 4.

Ioh. 17. 3.

*August epist.
ad Hieron.
Magis tamen
deceat discere
quam ignorare.*

Senec. epist. 76.

*Philostratus:
Honestum est
& seni dicere
etc.*

*Brutus lib. 3.
cap. 31.*

E

Still

Diogen. lib. 3.
cap. 31.

still haue laboured for perfection in knowledge, and well he might: for learning and knowledge is profitable for all ages, for all persons, for all estates; it bringeth sobriety to young men, solace and comfort to olde men, riches to poore men, ornaments to rich men, as *Diogenes Laertius* well obserued. And if this be the fruite of morall learning, much more excellent is the benefite of this spiritual and sauing knowledge of Christ, from whence *Saint Paul* inferres our new creation; and therefore let no man make excuse, but seeke with diligence to obtaine it.

Hugo lib. de
didact.

A third cause
of ignorance
in hearers,
that they
thinke they
haue know-
ledge suffici-
ent.

Thirdly and lastly, this deceiueth many (saith *Hugo*) that they would seeme to be wise before the time; they thinke if they haue but a sprinkling of this diuine knowledge, they haue sufficient, and they neede not labour for any more; But as it is with the light of a lampe, except you daily feede it with oyle, the light will soone bee extinguished, so is it with the light of this diuine knowledge; except you daily increase it by adding of what you haue not, you will easily forget what you haue. If you anoint Cedar or Iuniper wood with oyle, no canker will eate it. So if you bestow the oyle of industry vpon your knowledge, the worme of ignorance cannot hurt it. But as a standing poole will soonest putrifie, or be dried vp if it want a spring to feede it; so if your knowledge stand at a stay, or be not supplied by a daily labour of increase, it will quickly be dried vp, wither as the grasse on the house top, and come to nothing before you be aware. Therefore as in the parable of the talents they that had increased were rewarded, and the unprofitable seruant cast into utter darkenesse, *Matth. 25. 30.* And in the parable of the seede, those only were acceptable with God, who did grow in grace, bringing forth fruite, in some thirtie, in some sixtie, in some an hundred fold. *Matth. 13. 23:* So doth God require that our talent of knowledge should be increased, and the seede of diuine wisdom should grow in vs. For what husbandman will dresse and till his field,

field, if he hope for no harvest? or what vine-dresser will prune his vines, if he despaire of a vintage? or what father will set his childe to schoole if he profite nothing in learning? God is our spirituall husbandman who ploweth vpon the fallow ground of our hearts: He is our vine-dresser, who prunes the superfluous branches from our soule. He is our heavenly Father who sets vs to learning in the schoole of Christ; and if hee finde no harvest, no vintage, no increase in diuine knowledge, hee may well complaine against vs, as he did against Israel, *Esay 5. 4. What could I haue done more to my vineyard that I haue not done vnto it? Wherefore when I looked that it should bring forth grapes, brought it forth wilde grapes?* Yea he may threaten vs with destruction for our vnfruitfulnesse, as he did them, *Esay, 5. 5, 6. For as the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbs meete for them by whom it is dressed, receiueth blessing of God; but that which beares thornes and bryers, is reiected and nigh vnto cursing, whose end is to be burned, Heb. 6. 7, 8.* So likewise, those who receiue the meanes of this knowledge, so that they profite thereby, there is a blessing attends the n; and for the rest who thinking themselves to be wise enough; become fooles, *Rom, 1. God striketh them so with blindness, that they are hood-winked with ignorance, and whiles they seeke for truth, they find falshood, and are fettered with error; as the Egyptians were with the bands of darkenesse, Exodus, 10. 23.*

And thus you see the first cause why at noone daies there is such darkenesse, and in the abundance of knowledge, such abundance of ignorance dwelleth amongst vs: It is the fault of the hearers, some being idle, not respecting knowledge, others thinking themselves too old, neglect instruction; and others being wise in their owne conceites, content themselves with ignorance, and refuse to labour for increase in Diuine wisdom.

But is there no other cause, may some man demand? 2 *Question.*

2.
Cause of ignorance in teachers.

Answer.
Plato lib. 6. de Rep.

I answere yes. There may bee a fault in the Master as well as in the Scholler, in the Preacher as well as in the people. It was the precept of *Plato*, whoſoeuer doth deſire to be learned and wiſe, he ought *ἐπιθυμῶν, ἀκούων, καὶ ζήτησας εἶναι*, that is, to bee deſirous of learning, of hearing, aſking and enquiring of thoſe things which are heard. Theſe are three good properties in a Scholler. And there are three as needfull for a Teacher. The firſt, ſoundneſſe of knowledge, that hee may bee able. The ſecond, ſincerity of heart, that he may be willing. The third, aptneſſe of method, that his Schollers may profit by him. Some are ignorant, and cannot teach; more are ſloathfull, and will not teach; moſt, though they bee able and willing, yea, and painefull in the path which they treade, yet doe they neglect the ſureſt and beſt meanes to plant this Diuine knowledge in the minds of their hearers.

Question.

And what is this, may ſome man enquire?

3.
Answer.
Catechiſme the beſt meanes to Plant this Diuine knowledge in the hearts of men.

I answere, it is that moſt profitable and excellent meanes of Catechizing, too much neglected both in City and Countrey, both here and abroad. I confeſſe our ordinarie preaching is of admirable profit, of vnvaluable vertue, of ineſtimable benefit, to edifie both the vnderſtanding and conſcience, both the knowledge and praſtiſe of our hearers. But if Catechizing goe not before, if they bee not firſt inſtructed in the firſt principles of Chriſtian Religion, wee build as it were without a foundation; and though wee edifie their conſciences, and worke ſome change in their liues, yet not laying our ground-wooke in method and order, confuſion overthroweth the building, and after much labour we ſhall finde them ignorant euen of the grounds and principles of the knowledge of Chriſt. And hence it comes to paſſe that they are ſo eaſily roſſed with euerie wind of vnconſtant doctrine, ſo eaſily drawne to error and hereſie, to make ſchiſmes and diuiſions in our Church; and wee lay the blame on them, and ſpeake againſt them, when the fault is often more in our ſelues.

selues. Both these therefore, catechizing and preaching, like *Hippocrates* Twinnes, should goe hand in hand together, that veritie, and vnitie, and pietie, may dwell amongst vs.

To omit those times of the Fathers before and after the Flood: The care of God hi rselfe in catechizing of *Adam*, writing a Catechisme or brieue summe of his Law, and (as it were) imprinting it in his heart: The care of the Patriarkes to instruct their Families, of *Shem*, *Melchizedek*, *Noah*, *Abraham*, *Moses*, *Samuel*, *Dauid*, *Iosiah*, and the Prophets till Christ:

Oh how excellent was the care and industry of the Primitiue Church, that this *κατήχησις*, this ground-worke of Christian Doctrine might bring men to the knowledge of Christ! The Apostles themselues did vse it, witnesse that of *S. Paul*, *1 Cor. 14. 19.* *In the Church* (saith he) *I had rather speake fewe words with my vnderstanding* *ἢ ἡλικίαν κατήχησης*, *that I might catechise others* (for so the Greeke signifieth) *then ten thousand words in an unknowne tongue*: And before him, *S. Luke* the Euangelist in his preface to that most noble *Theophilus*, hee giueth the reason why hee did write the Historie of the Gospell vnto him, *That thou mightest knowe* (saith the Euangelist) *the certaintie of those things* *ἀκριβῶς καὶ κατασκευαστικῶς*, *in which thou hast been catechized or instructed*, as our Translatours render it, *Luk. 1. 4.* And hence *Apollos*, an eloquent man, and mightie in the Scriptures, is said to be *κατασκευαστικῶς*, *catechized or instructed in the way of the Lord.* *Act. 18. 25.*

To illustrate this further, *Isidorus* affirmes, that there were three orders of Lay Christians in the Primitiue Church. The first were the Catechumens, who were learners and hearers of the Catechisme, of which many were men of ripe yeeres, of Jewes or Gentiles, who were conuerted to the Christian Faith, but not yet baptized till they were approued to bee fit for the Sacrament. Such a Catechumen, was *S. Ambrose*, when he was chosen Bishop

Isidorus l. 6. 2.
de Origin. of.
sec. Ecclesiast.
cap. 10.
Diuers orders
of Christians
in the Primi-
tive Church.

1.

Sozomen. Hist.
Eccle. lib. 6.
cap. 24.

Arnobius ad-
uersus Gen-
tes.

Append. Chron.

Tertull. lib.
de pœnit. cap.
6.

Cyp. Epist. 2.
13.

The second
sort of Lay-
Christians.

Socrat. Hist.
Eccle. lib. 7.
cap. 17.

The third
sort of Chri-
stians.

August. Hom.
49. de verbis
illis Apost. E-
phes. 6. 20.

The fourth
kind of Chri-
stians.

of Millaine, the state of the Church then so requiring, be-
cause of that pestilent Heresie wherewith the *Arians*
had infected it, as *Sozomen* affirms. Such a one was Saint
Augustine when of a Maniche he was made a Christian,
and wrote diuers Bookes before he was baptized of Saint
Ambrose. Such a one was *Arnobius*, who being fitted by
catechisme, and desiring baptisme of the Bishops, when
hee saw they deferred, because they feared least being a
Secular man, and abounding with eloquence, hee might
mocke and abuse the Sacrament: for a testimonie of his
Faith which before his conversion he so much impugned,
hee wrote an excellent Booke against the Gentiles, of
whose Heathenish religion before he had been, as *Eusebius*
and others relate. And such a Catechumen as one of them,
S. *Paul* calls *Neophyte*, a nouice in Christianitie, of those two
Greeke words *neo* and *phuton*, in English, a new plant, because
they were like plants new set, such as were not yet, or
very lately baptized, being scant matriculated, or their
names entred into the vniuersity of Christ. And these the
Latine Church called *Auditores*, Hearers, as *Tertullian*,
and S. *Cyprian* obserue.

Secondly, there were the *Competentes* or Competi-
tours, who with their fellow-catechumens, desired Bap-
tisme, and at the time of Baptisme were arrayed in
white robes, as *Socrates* relates.

Thirdly, there were the *fideles*, the faithfull, or bele-
uers, which were so called after they had receiued the Sa-
crament of Baptisme; such a one was the Eunuch when
being baptized, he went on his way reioycing, *Act*. 8. 39.
To these S. *Augustine* mentioneth a fourth kinde, who
were called *Pœnitentes* the penitents, and these were those
beleuers, who hauing fallen into some open sinne, and
being put backe into the company of the Catechumens
they were (vpon true signes of repentance and satisfacti-
on to the Church) receiued into their ancient order a-
gaine.

And

And further, as there were these Catechumens in their Teachers of
 severall orders, so were there also ^{namely} The Catechists Catechisme
 who did exercise the office of Catechizing, and there- in the Primi-
 fore S. Cyprian calles them *Doctores audientium*, The Do- tive Church.
 ctors or teachers of the Hearers, and *Ruffinus Magi- Cyp. Epist. 24.*
 stros *Catechumenorum*: the Masters of the Catechumens. *Euseb. hist. l. c.*
 For as Christ did institute diuers offices (as Saint Paul *cl. lib. 3. cap.*
 witnesseth, *Ephes. 4. 11.*) to the primitiue Church (being 12.
 carefull to enlarge and increase the knowledge of Christ)
 following the steppes of the Apostles, amongst other of-
 fices, they did appoint some to be Catechists or teachers
 of the Catechisme, as S. *Ambrose* affirmeth. And such
 Catechists amongst other had the Church of *Alexandria*, *Ambros. in*
 in a continued order from the Apostles times for many *Epist. ad Ephe.*
 yeeres together. For as *Eusebius* relateth, * after the *cap. 6.*
 Apostles they had *Pantanus*, who had learned all things
 from the Apostles, and by word of mouth Catechized
 that Church, saith S. *Hierome*. After him they had *Cle- Hieron in Ca-*
mens Alexandrinus, whose Schoolemaster (a booke which *talog.*
 he intituled *repertorium*, in respect of the varietie of the mat-
 ter in it) is yet extant, and it is nothing else but a kinde of
 Catechisme with which he had instructed that Church of
Alexandria. After him came *Origen*, who in the eigh-
 teenth yeere of his age, restored the order of Catechiz-
 ing which before in time of persecution was intermit-
 ted. And after these was *Heraclas* and *Didimus* and *Dio- Cyprian lib.*
nysius and diuers others, as S. *Cyprian* records. *Epist. 3. cap. 22*

The like order we finde in the Church of Ierusalem; *Socrates. Hist.*
 The like in the Church of Carthage, in the Church of *Euseb. lib. 2.*
 Rome in the purer times, the like in diuers reformed *cap. 23.*
 Churches. And the like at this day commanded & continu-
 ally inforced by the authoritie and care of the Reuerend Ancient Ca-
 Bishops and religious fathers of our Church (though the *teachings a*
 practise be too much neglected.) To conclude, would *signe of the*
 you haue this care of the Church further confirmed; *Churches*
 looke but to the ancient Catechismes, and brieve summes *care to plant*
 knowledge

Heb. 5. 1. 2.

of Diuinitie, which haue beene compiled to this purpose. Saint *Paul* to the Hebrewes sets downe a brieue Catechisme; which he calles the foundation of Repentance from dead workes, and of Faith towards God, of the doctrine of Baptisme, and of laying on of hands, and of the resurrection of the dead, and of eternall Iudgment, *Heb. 6. 1. 2.* And what else is the Apostles Creede, but a brieue Catechisme or summe of the Christian Faith, made by the Apostles, for the instruction of beleeuers in the knowledge of Christ? For hauing receiued that command of Christ to goe and teach all nations.

Matth. 28. 19. and being fitted and prepared by the power of the Spirit, who inabled them with the gift of tongues in a wonderfull manner, *Acts 2. 4.* being about to depart one from the other, *Normam prius futurae praedicationis in commune constituunt*: They doe first constitute and appoint amongst themselves a rule or square or guide of their future preaching, as *Ruffinus* the Presbyter (who liued in the time of *S. Hierome*, about the three hundred and ninety yeere after Christ) in his preface to the Exposition of the Creede relates: and he giueth this reason, that being separated, their preaching might yet agree, and the faithfull be groundned in one rule of faith, by which they might be directed to the true and sauing knowledge of Christ; And for this end as *S. Hierome* affirms, there was a Catechisme written by *S. Cyrill* Bishop of Ierusalem; And there was another written by *Iohn* Bishop of the same place, which *Betulaeus* mentioneth in his Commentaries vpon *Lactantius*. And to these I might adde the brieue partitions and compendiums of Diuinitie giuen by diuers both ancient and moderne writers, for the instruction of the ignorant. *Ignatius* who was the second Bishop of Antioch, ordained by the Apostles, and succeeded *Enodius*, the first that gouerned that Church (as he himselfe testifieth in his Epistle to the men of Antioch, the 71. yeare after Christ) Hee giueth

this

Ruffinus Ex-
pos. Symbol.
as *S. Cyprian*
Tom. 3. pag.
362. records.
Vide Baron.
Tom. 1. *Annal.*
pa. 317.
S. August.
de Tempore
serm. 181.
Hierom. de
Script. Eccle.
Betulaeus
Comment. ad
Lactant. lib. 2.
cap. 11.
Ignatius in E-
pist. ad Ephes.

this short diuision of Christian doctrine, *apud Ioh. nicen. conc.* *Irenaeus Mart.*
 3. *cap. 1.* The beginning of life is faith, the end of life is *tyr. lib. 4. cont.*
 charitie or good workes; and these two (saith he) if they *Haer. cap. 76.*
 agree in one, they make perfect the man of God. *Lactantius Di-*
uin. Institut.

And *Lactantius lib. 3. cap. 30.* concludes thus: All the *lib. 4. cap. 4.*
 wisdom of man consists in this one thing, That he may
 know God and serue him. *S. Augustine Bishop of Hippo,* *August. Tom.*
 speaking of the bookes of the old and new Testament, Ei- *3. lib. 2. de*
 ther the precepts of doing, or rules of beleeuing, are di- *Doct. Christi.*
 ligently (saith he) to be traced out. *cap. 9.*

Answerable to these, is that of *Polanus*, who makes *Polan. Synag.*
 two parts of Christian Doctrine, the one *dei et hominis* of
 things to be beleued, the other *dei et hominis* of things to
 be done. The summe of all our wisdom (saith iudicious *Caluin. Institut.*
lib. 1. cap. 1.
Caluin) doth consist in two things, The knowledge of
 God, and of our selues. *Aquinas* in his Catechisme ob- *Aquinas Ca-*
 serues five things to be remembred: The first concerning *techisme.*
 Faith, the second Hope, the third Charitie, the fourth of
 Christian righteousnesse, the fifth of the Sacraments.
Vrsinus giueth but three as principally to be learned: *Vrsinus Ca-*

The first concerning mans miserie through the fall of *techisme.*
 our first Parents, and so by sinne.

The second concerning our deliuerance and freedome
 from this misery by Christ.

The third concerning our thankfulness to God by
 conforming our liues according to his Law. And besides
 these, the Schoole-mey, and later Diuines *Musculus, Pe-*
ter Martyr, Beza, Danau, Zanchius, Bucanus, Nowel, *Iohan. Duns,*
Iacobus Kimedontius, and others haue taken like paines, *Scotus in Pro-*
leg. quast. 3.
fol. 10. colum.
 and written seuerall treatises and summs of Diuinitie. The
 confessions of the reformed Churches, & in particular of *Harmony of*
 the Church of England, in the Articles of Religion and *confessions.*
 that Plat. forme of Catechisme, set forth in the booke of
 Common Prayer (and rightly commanded by authori-
 tie) for preseruacion of Vnitie in the Christian faith, and

to auoide the danger of Schisme in the body of Christ. All shew plainly the care of the Church and of religious men in their severall ages, to plant the Catechisme or grounds of Christian knowledge in the hearts and minds of men. And well they might so doe, because these principles of Catechisme, not onely are, and are rightly called Theologicall verities, and *Capita*, the heads of Christian Religion, but *Cardines religionis*, the very Hinges of religion, as *Scaliger* calles the *Articles* of our faith: Because vpon these are turned the doores and gates, by which the way to happineffe is opened vnto vs. Catechisme is *Clavis Scripturae*; the Key of the Scripture, because as a key doth open the doores, that we may enter into the Chamber of a beautifull Pallace, or fetch the treasure out of a rich treasure-house, so doth Catechisme helpe to vnderstand the Scriptures, and to finde the rich treasure of saluation in them. And the ignorance of the heads of Catechisme, is the cause why so many vnderstand not the points of religion when they are preached vnto them. If we speake of the Image of God in Man, of his state of nature corrupted, of his Redemption, his Iustification, his Regeneration or the like, they are as farre to seeke for many points, euen of Catechisme, as those men in the Acts, who being asked Whether they had received the holy Ghost? answered, They had not yet heard whether there were a holy Ghost or no, *Acts* 19. 2. *Hugo* well compareth wisdom to a tree, and it is sown (saith he) by the Feare of God; watered by Grace, it is rooted by Faith, it buddeth forth by Deuotion, it is strengthened by Charitie, it waxeth Greene by Hope, and groweth ripe by perseuerance in the search of it to the end. The like is true of this spirituall and sauing knowledge of Christ; it is not easily obtained, but there are many stepps and degrees before it be perfected. It is planted and increased by Catechisme, by the word preached,

*Scaliger exerci-
cit. 307. sect.
20.*

*Hugo de Sancto
viii.*

ched, by the true vse of the Sacraments, by that heavenly and holy dutie of prayer for the assistance and blessing of the Spirit vpon all our endeauours.

And therefore Beloued, let me entreate you in the bow- Application.
els of Christ to blesse God for the meanes of this diuine knowledge, so long, so happily, so plentifully continued amongst vs; and let vs take heed lest by our vnthankfulnesse, we mooue him to remooue our candlestick, and take this light of his grace from vs. Be not carelesse and negligent of the rich treasure; but as *Origen* exhorts, vse diligently these good and profitable meanes, that you may obtaine so excellent and heavenly a blessing; for what more excellent then the true knowledge of Christ crucified? As *Fulgentius* therefore relates out of *Xenophon* of the noble Persians, that they taught their children three things about the rest: *Equitare, iaculari, & vera dicere*: To ride their great horses, that they might boldly meete their enemies: To cast their darts, that they might defend themselves: And to speake the truth that they might be found faithfull one to the other: so you that are my brethren the Ministers, instruct carefully your people; and you that are parents and masters of families, teach your children and seruants: First, to hearken diligently to the doctrine of Catechisme, to the word preached, and other meanes which are the grounds of this knowledge of Christ. Secondly, to meditate seriously of what they heare: and thirdly to practise religiously what they meditate, and be you an example vnto them. Thus shall they be armed against their spirituall enemies (hauing religion settled in their hearts, and being seasoned with truth and pietie) as the Persians were armed against their corporall. And if you cannot teach them your selues, yet may you be like the whetstone; it cuts not, and yet sharpens the knife to performe the will of the master: and so may you sharpen and encourage

Reuel. 2. 5.

* *Origen* in
Rom. 10.*Ideo danda est**præcipue opera**scientiæ, &c.**Fulgentius lib.**2. cap. 1. ex**Xenophon.*

Seneca lib. 19.
Epist. 109.

them to learn that knowledge which may be profitable and comfortable both to them and you. *Attalus* the master of Diuine *Seneca* was wont to giue this rule, *Idem docenti & discipuli debet esse propositum, ut ille prodesse velit, hic proficere*: The same ende and purpose ought to bee both to him that teacheth and him that learneth, that the master may profit his schollers by teaching, & the scholler proceede in knowledge by learning. And thus if you doe, I haue my desire, God shall haue the glory, the Church the benefit, and your soules and consciences peace at the latter end. If you truly know Christ, Christ shall bee yours, and all the benefits of his death and passion: you shall abound with grace here, and superabound with glory and blessednesse, for euer hereafter. And thus you see how and why I haue so much enlarged my selfe to set forth the dignitie, necessitie and vtilitie of this spirituall knowledge of Christ, which our Apostle intimates in the occasion of my Text: *Hencefoorth know wee no man after the flesh, yea though wee haue knowne Christ after the flesh, yet now know wee him so no more.* And from whence he inferres our new creation; Therefore, or hence from this spirituall knowledge (which workes a change in man) *If any man bee in Christ, he is a new creature; olde things are passed away, and behold all things are become new.*

Text.
Explication.

From the occasion, I am come at last to the Text. *If any man.* But why doth our Apostle stop vp the way with an *if*, as if he doubted whether there were any in Christ or not? If he doth not, why then doth he speake so doubtingly? what neede an hypotheticall or conditionall proposition, where the matter is simple and Categorical? I answer, the Apostle here doth not speake doubtingly but indefinitely, and it is a rule in Logicke, That an Indefinite proposition, in a matter of necessitie is equivalent to an vniuersall. And therefore if any man be in Christ, is as much as if he had said, all that are in Christ, or whosoever is in Christ, *He is a new creature.*

To

To teach vs that in this respect all are alike with God in Christ, whether Iewes or Gentiles, bond or free, of what nation, countrey or kingdome soeuer they be. ^{I.} Of a truth I perceiue (saith Peter) that God is no acceptor of persons, but in euery nation, he that feareth God and worketh righteousness is accepted with him, *Act. 10. 34.* For in Christ Iesus neither circumcision nor uncircumcision auaileth any thing, but a new creature, *Gal. 6. 15.* We who are Gentiles by nature, were sometimes wilde olives, but now we are grafted into the true, and are made partakers of the roote and farnesse of the Olive tree, *Rom. 11. 17.* And so are all one in Christ: for is God the God of the Iewes only, and not of the Gentiles? yea of the Gentiles also, saith the Apostle, *Rom. 3. 29.* And therefore S. *Augustine* obserues well that Christ was manifested both to those that were neere, and to those that were farre off; to the Iewes in the neerenesse of the shepheards, to the gentiles in the farnesse of the wise men; to the Iewes by the manifestation of an Angel, to the gentiles by the apparition of a starre; both to Iewes and Gentiles, to shew that all are one and alike in Christ.

*August. serm.
2. in nativit.
Christ.*

And if all men both Iewes and Gentiles are one, and alike in Christ; then much more are Christian men amongst theselues: for as all men were one in the first *Adam* created alike, of the dust of the earth, so are all Christians one in the second *Adam*, redeemed alike by the blood of the Lambe. The Iewes before Christ, they did all eate of the same spirituall bread, and drinke of the same spirituall drinke, for they dranke of the rocke that followed them, and that rocke was Christ, *1. Cor. 10. 3.* And the beleeuing Iewes and Gentiles since Christ, they are all partakers in the same communion of the body and blood of Iesus, *1. Cor. 10. 17.* We are all one body in Christ, and one spirit, we are called in one hope of our vocation; we haue one Lord, one faith, one Baptisme, one God and Father of all, who is aboue all, and through all, and in vs all, *Ephes. 4. 4. 5.* So that all the Saints are as one man in

^{2.} All Christi-
ans are in
Christ after
especiall
manner.

Zanchinus
Comment. in
Ephes. cap. 2.

Christ, not by a corporall, but by a spirituall vnion; not in respect of the persons which are innumerable, but first in respect of that one head, which is Christ, vnto whom all are annexed and vnited as the members of the body are to the head, but in a spirituall manner. And secondly, in respect of that one; and the same Spirit, by whom we are quickened, and in faith and holines vnited vnto Christ.

1. Cor. 12. 12,
13.

For as the body is said to be one, though it hath many members, because they are all quickened by one soule, all knit together vnto one head, and all making vp one and the same humane nature; so are Christians, one body being quickened by one and the same Spirit, vnited to one and the same head Christ, and hauing one and the same nature of grace in newnesse of life. And hence in the primitive times, of the multitude of beleeuers *in christ in uni i qd. xi. mla*, there was one heart and one soule, *Act. 4. 32.* not simply, but in God and in Christ. And so Christians though many, yet are one new man in Christ, one in spirit, one in faith, one in charity, one in will and consent, and one in newnesse of life.

Vnity requi-
red in Chri-
stians.
Eph. 2. 14.

S. August. de
spirit. & liter.

Rom. 5. 5.

Anselm. lib. de
simil.

And therefore beeing thus made one in Christ who is our peace: wee should follow the Apostles exhortation, *Ephes. 4. 3. Endeauour to keepe the vnity of the spirit in the bond of peace*: To bee at vnity with our brethren, at one with our selues, at vnity in faith and religion which is the principall point, and the badge of a Christian. What S. Augustine speakes of charity is true of this vnity; it is the way of God to men, and the way of men vnto God; it is the queene of vertues, the most excellent gift: yea that very bond of perfection, *Coloss. 3. 14.* The loue of God therefore that is shed abroad in our hearts, should vnite and cement the soules of Christians. Oh thou diuine loue (saith *Anselme*) how gre it is thy bond, that thou hast vnited, not onely Angels to God, but God and man after a wonderfull manner! and much more should it be powerfull to vnite the hearts of men, and Christian men

one

one to another.

The Papiſts you know brag and boalt much of their v-
nity : falſly applying theſe places of Scripture which con-
cerne vnity, vnto themſelues : For where hath there beene
more diſcord then in the Church of Rome, not onely in
the members, but in the Antichriſtian heads themſelues?
After Pope *Stephen* (ſaith *Platina*) it hath beenie the cu-
ſtome among the Popes, that thoſe who followed after-
wards, would either breake or abolish the A&ts of the
Popes that had gone before them : Pope *John* the two
and twenty, and Pope *Nicolas* in their whole decrees, are
contrary the one againſt the other : yea and that in thoſe
things, *Qua videntur ad fidei negotium pertinere*, which
ſeeme to belong to matter of Faith, as *Erasmus* obſerues.
I might ſhew you how ſome of them haue beene force-
rers, Idolaters, Arian Heretickes, Neſtorian Heretickes,
Menothe-lite Heretickes, Montaniſt Heretickes, and the
like, all differing one from another (as their Scotiſts and
Thomiſts, and diuers others their ſects) or at leaſt differ-
ring from Chriſt Ieſus who is the true head and gover-
nour of his Church. Or if we grant them vnity, yet if we
trye their ſpirits, and put their vnity to the touchſtone,
we ſhall finde it but counterfeite, no Chriſtian but an An-
tichriſtian vnity that is amongſt them ; like that of *Sime-
on* and *Leui*, who were brethren in euill, or of *Herod*, and
Pontius Pilate, who agreed together againſt Chriſt; or like
themſelues of whom Saint *Iohn* prophecyeth, that they
haue one mind, and ſhould giue their power and ſtrength
vnto the beaſt, and all to make warre againſt the Lambe,
Reu. 17. 13. 14.

They agree together to defend their owne traditions
of Purgatory, prayer for the dead, Inuocation of Saints,
Adoration of Images, ſuperſtitious reliques, and the like
which (contrary to the Scriptures, to the Doctrines of
the Apoſtles, the conſent of ancient Councils and Fa-
thers) of the Church, they haue inuented to maintaine

the

*Nicolaus Ro-
mæ Ieſuit.
contra Calvin.
pag. 426.
Platina in
Stephano 6.*

*Erasmus in
Annot. in 1.
Cor. 7.
Platina in vi-
ta Silveſt.
Onuph. addis
ad Plat. in vi-
ta Greg. 12.*

Eph. 4. 15.

1. Ioh. 4. 1.

*Gen. 49. 5.
Luk. 23. 12.*

*Cont. Nicen.
Ruſſin. Eccl.
Hiſt. lib. 1. ca. 6.*

Concil. Constantinop.
2. ca. 36.

Hist. Eccles. lib.
8. cap. 46.

Hosius in Petri
coven.
Confess. ca. 27.
Clem. 5. ad
nost. in Gloss.
Chrysost. ad
Col. Hom. 6.
August. in Io-
han.
Tract. 6.
1. Sam. 4. 21.

Lucie, Dec. I.
lib. 8.

the pompe and pride of the Pope, his Cardinalls, and themselves, to fill his coffers, and set vp his Antichristian Throne, about the Thrones of Kings and Emperours, as the History of times, and their owne ambitious practise hath made manifest. It is related of the Meletian Schismatickes, and the Arrian Heretickes, that at first they did much disagree in their severall opinions, but (not being able to effect their ambitious designs, being separated) at last they agreed together, and made a league to make warre against the pious Clergie of *Alexandria*; In like manner this broode of Antichrist, though separated amongst themselves in their severall sects about matters of the life to come: yet agree they well enough together to keepe their Temporall power, and worldly honours vnto themselves. And if Heretickes and Schismatickes can agree in euill, how much more should the true professors of the faith of Christ (according to the Doctrine of the Apostles and primitive times) practise a heauenly vnity amongst themselves? How should we labour to keepe that vnity which is wrought by the blessed Spirit, in true faith and holinesse, by which the Saints are knit and vnited vnto that one Head of the Church? not the Pope (as *Hosius* and others would haue it, who being a man, is and euer hath bene subiect to Errour:) but Christ who is such a head, from whom *Corpus habet, & ut sit, & ut bene sit*, The body hath, both to be, and to be well: and by whose power which hee hath kept onely to himselfe, that vnity of the Church doth stand, of which it is sayde, *Vna est colūba mea*. My doue is one, as *S. Aug.* obserues. And with this vnity our Church shal prosper, & the glory of *Israel*, the light of the Gospell shall for euer dwell amongst vs. *Menenius Agrippa* long since shewed the danger of diuision, when (the common people disobeying their gouernors) he told them that wise parable of a dissentio between the members of the body & the belly, denying their seruice so long to the belly, till they began to be feeble, & not able

to helpe one another. And *Scilurus* when being neere his death, he called his eighty sons, & gaue the a sheafe of arrowes to breake, and when they could not, while they were bound vp together, he bade them take the arrowes asunder, and then they breake them with ease; signifying that if they being brethren, continued in vnity, their enemies could not hurt them, but otherwise they might soone be brought to confusion. *Concordia parua res cres-* Plutarch, Tom. 1. moral. Apoph. desciscit res u dil.
cunt discordia maxime dilabuntur (said king *Mycipsa* to his sonnes) By concord small things increase, but by discord the greatest are speedily dissolued. Much more I might speake of Division, how hurtfull it is to the Church, especially about shadowes and ceremonies, and such like, but I haue touched this vpon another subject. Therefore I conclude, since we all haue giuen our names to Christ, let vs all labour to be one in him. *If any man be in Christ, he is a new creature.*

If any man. There is an vniuersality in the proposition which comprehendeth all. To shew that there is none priuiledged, of what state, calling or condition soeuer they be, if he be or will be in Christ, he is and must bee a new creature. In the old Law, that person who would not bee circumcised, that soule was cut off from the people of God, *Gen. 17. 14.* And in the Gospell hee that is not circumcised in heart, and made new by regeneration, hee shall haue no part with the Saints of heauen, *Ioh. 3. 3.* The wise man is not priuiledged by his wisdom, nor the strong man by his strength, the King is not freed by his crowne and dignity, nor the Priest by his power of the Keyes; no not the * Pope himselfe, who would seeme to be a god vpon earth, opening and shutting, binding and loosing, pardoning and punishing at his pleasure, yet if he open not vnto Christ, and become a new man in him, Christ will cut him off as a withered branch, and with all his priuiledges cast him into the fire of Hell. For if any man be in Christ, and will haue benefite by him, hee is

A sermon on the Rainbow
in Gen. 9. 13.
 None excepted from this newnesse that are in Christ.

Gen. 17. 14.
Chrysost. Marcell. in concil. Lat. sess. 4.
** Tu es alter Deus in terris, Cede re Dominum Deum nostrum papam non potuisse statuere, prout statuit Hæreticum censetur, Exian.*
Iohn 22. cum in er in Gloß.
impress. Lugdun, An. 1555.

Mat. 11. 28.

Paul Iov.
lib. 2. viii. m.
illustrum.
Primo die ca-
stra candida
tendebat, se-
cundo nigra,
tertio tundra.

Reuel. 19. 16

and must truly endeavour to be a new creature. Make no excuses then, nor delay the time to leaue off the bondage of Satan, and submit thy selfe to the seruice of Christ. The seruice of Christ is perfect freedome, as the seruice of Satan is absolute slavery; when Christ calls therefore, come willingly vnto him that thou mayest find rest vnto thy soule. The world calleth, and we runne hastily to it. The Deuill calleth, and without delay wee hearken vnto him; the flesh calleth, and we resist not the temptations thereof; and why should we delay or bee disobedient then to the call of Christ? delay is most dangerous, and disobedience most perilous to the soule. For as it is related of *Tamerylane* that great warriour, who ouercame all Egypt, Persia, and Asia the lesse, and named himselfe, not a man, but the scourge of God; that when he came to fight against any City, the first day hee pitched white tents, the second blacke, and the third red, to shew that they who yeilded themselves the first day, should bee satisfied with all that they had; those who deferred till the second, should bee receiued, but not without some punishment; but for those that delayed till the third day, they should be destroyed without mercy. So it is with this great and mighty warriour Christ Iesus, who is the King of Kings, and Lord of Lords. The first day, that is, in the beginning when he calleth men to repentance, to forsake their sinnes and follow righteousness, he hangeth out his white tents of grace, to shew that those who are obedient to the heavenly call, he will receiue them to fauour, free them from much misery (which otherwise sinne would haue brought vpon them) and reward them with happinesse for ever in heauen. The second day, that is, when men haue a long time neglected his mercy, made excuse, and refused his instruction, he hangeth out blacke tents to shew that they must come then with much repentance, with much sorrow, with many teares, (like the Prodigal, & *Mary Magdalen*) before they can taste the sweetnesse of his

his fauour. The third day, that is, when then the time of grace, the time of this life is past, at the day of iudgement, either particular at the howre of death, or generall at the end of the world, he will hang out, and pitch his red tents, declaring the vengeance that hee will then powre vpon the wicked, because it is a time of iustice and not of mercie. And then (though it be too late) as *Lyci* Plutarch. de machus, being surprized in the Countrey of Thrace, by King *Dromichetes*; and driven into such a streight, that he was constrained to yeeld himselfe and his Army to his enemy for very thirst, cryed out, in the bitterness of his griefe, (hauing tasted the water) good God for how short a pleasure haue I lost a most excellent happinesse? So will they be constrained to cry (but all in vaine) For how short a pleasure in sin and wickednesse haue we lost the pleasure of eternall felicitie? Oh then beloued, Let vs not make excuses (like the vnthankfull guest, *Mat 22.*) nor suffer any thing to hinder vs from Christ, (though it were our hand, or a foot, or our eye, or any thing more deare vnto vs:) But let vs willingly, and readily, and cheerefully giue our selues vnto Christ, that in him wee may obtaine that newnesse required; because no man is excepted, no man priuiledged. *If any man be in Christ, hee is a new Creature.*

Eine in xpo. *If any man be in Christ.* Here is the Adiectiue *Expositio.* *any.* But the Substantiue *man*, is vnderstood, yet necessarily implied both in the Greeke and Latine, and wel expressed in our English translation, *If any man.* A word or two therefore of this.

That you may know man, and what man our Apostle here speakes of, consider his name: First in Hebrew *Man* which is as much as Earth or earthy, to teach man that hee is mortall, and as hee was taken from the earth, to hee must turne to earth againe, *Gen. 3. 19.* And therefore hee should studie to liue in this life here, as euer remembring hee must once die; and so change this life, if

The name of
Man
In Hebrew,
first *Adam*,
red Earth.
To teach
man to re-
member his
end.
Gen. 3. 19.

Dan. 12.

Mat. 25. 2.

*Budæus lib. de
contemptu re-
rum fortunatū-
rum, yssum æ-
lum sufficere
bonum naturæ
dedi. et nomen
Grati indicat*

2.

Man should
haue his eyes
towards hea-
uen.

3.

In Latine,
to teach man
obedience to
God.
*Steph. Paris
serm.*

4.

To teach vni-
tie betweene
man and man.
*Domnucius
Natus in Pe-
lante. et hom.
socialis est ho-
minis ac bene-
ficiæ natura,
quo solo cog-
nationem cum
deo habet.
Lactantius lib.
5. institut.*

2.

The nature
of man.
Opinions of
Philosophers.

1.

2.

he liue well, for a better, a life of glorie, and happinesse in heaueyn. But if hee liue ill, for a worse, a life of woe, and miserie for euer in hell.

Secondly, in Greeke, his name is *ανθρωπος*, which seemeth to signifie as much as *αεγειν*, that is tending vpwards (as *Budæus* intimates.) To shew that he onely liueth as becometh his name, who lifteth vp his eyes to heauen and heauenly things, to God in thankfulness, who gaue him both his name, and his nature, with all the good that hee hath, both for his soule and body. But for that man who hath his eyes, the eyes of his body and minde alwayes fixed down-wards towards the earth, and earthly things, as he hath the nature, so he deserues the name of a beast, rather then that excellent and noble name of Man.

Thirdly, in Latine, the name of Man is *Homo*; which (as learned *Varro* inferres) hath his signification *ab Humo*, from the moyst and plyable ground: easily following the turne and winding of the Potters wheele, that men might learne from the proper name of their owne nature, easily to be turned and guided in obedience to the will and command of God. But some deriue the Latine name *Homo*, from the Greeke *homonos*, which signifieth, v-
nity, concord, and agreement of minde. To shew that men should strue to be at vnity and charitie, one with another, like *Pylades* and *Orestes*, who had but one minde in two bodies, so true was their loue. But I goe no further concerning his name.

If you consider his nature: First, after a Philosophi-
call manner, I find there were three opinions amongst
Philosophers concerning man. The first did teach that
man was onely an corporall substance, that his soule it selfe
was a body, and by consequence, the whole man corpore-
all; So *Democritus*, *Leucippus*, and a sort of Philosophers
called Epicures. The second did teach that man was on-
ly incorporeall, that is, all soule; for they would haue on-
ly the soule of man to pertaine to the substance and
essence

essence of man, and his body to bee but an instrument to the soule, as the ship is to the pilot. So *Plato* and other Stoicall philosophers like him selfe. The third sort did as-
 firme that man was composed of both as of his essentiall parts, of a soule as of his formall, and of a body as his materiall cause, and both required to make vp the essence and being of man. Thus *Aristotle* and the Peri-pateticks his followers. And this is most agreeable to the Scriptures, for when God made the body of man of the earth, he made his soule from heauen, and vniting them both together in a wonderfull manner, man became a reasonable creature, or a liuing soule, *Gen. 1. 7*. Not that he is only a liuing soule, for he is a liuing body as well as a liuing soule, (the body liuing by the soule,) but hee hath his denomination in that place from the better part which is his soule. And thus you see mans nature philosophically. If we consider him theologically, wee shall finde him changeable according to the diuers estates whereunto he is subiect. And in this life there is a three-
 fold estate of man. The first our excellent estate of creation in *Adam*, when God did giue vs our portion with large endowments of all graces, both spirituall and temporal. The second our state of nature, and naturall corruption since *Adams* fall, in whom like prodigals we spent our patrimony, and lost the excellency of that image wherein God did make vs. The third and last is our state of grace and regeneration in *Christ*, for whose merits God the Father doth freely embrace vs in the armes of his mercy, and accepts vs in him to bee sonnes and heires of eternall glory. And this is the estate of a Christian man, of that man of whom our Apostle speakes in my Text, *If any man be in Christ*.

And thus hauing gathered some fruite from the branch which is man, and euery Christian man, let vs see what we can finde in the vine which is *Christ*, *If any man bee in Christ*. In *Christ*. The Scripture doth as well teach

Psal. 139. 14.
15.

2.
Man consider
re 1 Theolo-
gically.

3. Estates.
1. Estate, of
creation.

2. Of nature
corrupted.

3. Of grace.

2. Branch.

that Christ is in vs, as that we are in Christ. I will giue you a few places for many, which are most emphaticall. At that day ye shal know that I am in my Father, and you in me, and I in you (saith Christ to his disciples) *Iohn*, 14. 20. Know you not that Christ Iesus is in you, except ye be reprobates? saith Saint *Paul*, 2. *Cor.* 13. 5. And if any man be in Christ, is my Text. So that hence we may learne that there is an admirable vnion and Communion betweene Christ and his Church, betweene our Sauour, and euery faithfull soule. And to vnderstand this, we must know that there is a threefold Vnion and Communion of Christ with vs. The first in nature: the second in grace, and the third in glory. The first is that Hypostaticall or personall Vnion of our humane nature with the diuine, of which Saint *Iohn* speakes, *Iohn*, 1. 14. And the Word was made flesh, and dwelt amongst vs, and we saw the glory thereof, as the glory of the onely begotten Sonne of the Father, full of grace and truth. The Word, that is, the Diuinitie of Christ, was made flesh, that is, did take vpon him our humane nature; he tooke on him the seede of *Abraham*, saith the Apostle, *Heb.* 2. 16. and did dwell in vs, (as it is in the Originall) that is, in our humane nature, as Saint *Hilary*, S. *Cyrill*, S. *Chrysostome*, S. *Ambrose*, and others obserue. And so they vsed this place against those heretickes who affirmed that the Word was conuerted into the flesh; for if he dwelt in the flesh, that is, in our humane nature, then he remained still what he was, and therefore could not bee conuerted into the flesh, as they falsly imagined. This exposition is true in the substance, though it doth not fully explicate this vnion of Christ with vs; for Christ doth not onely dwell in our nature as a man in his mansion house, but is vnited vnto our nature, as the soule to the body, yea after a farre more excellent and wonderfull manner. The two natures of Christ, the diuine and humane, being vnited, make one person, saith *Damasen*; there is one Christ, not by con-
uersion

I.
An admirable vnion
betweene
Christ and
his Church.
A threefold
vnion of
Christ and
Christians.
*Greg. lib. 6.
epist. 61.*
*Verbum carne
dicimus sa-
lum, non im-
mutando quod
erat, sed susci-
piendo quod
non erat; nostra
auxilij sua non
minuit.*
*Hil. lib. 12. de
Trinit.*
*Cyrl lib. 1. c.
16.*
*Chrys. Hom. 10
Ambr. de. In-
carn. Dom. c. 6.*

*Damasen. lib. 3.
cap. 4.*

version of the Diuinity into the flesh, but by assumptiō of
 humanity into his Godhead; one altogether not by con-
 fusion of essence, but by vnity of person, as *Athanasius* af- *Athanasius in*
 firmes. And by this admirable vnion, Christ the eternall *Symb.*
 Word of his Father did assume in most neere maner vnto
 himselve our whole humane nature, without any conuer-
 sion, confusion, alteration, or separation as the *Chalcedon.*
 creede doth testifie, and that, (as *Damasen* addeth) the *Symb.*
 proprieties of both natures being safe. Therefore the An-
 cients did affirme, that the mystery of this vnion was *Mi-*
rabiliter singulare, & singulariter mirabile, Wonderfully
 singular, and singularly wonderfull; it is that great my-
 stery of godlinesse, 1 *Tim.* 3. 16. Of which there is no
 example in nature, which *κατά φύσιν*, in all respects is an-
 swerable vnto it: for howsoever *κατά τιν* in some kind there
 are some to illustrate it, as that vnion of the soule and
 the body, of the fire and the yron red hotte, of the Sunne
 and the light (which *Iustine Martyr, Cyrillus, Athanasius,*
 and others vse in their writings,) yet none can fully ex-
 plicate this great and wonderfull mystery. To conclude,
 this vnion is not imaginary onely, but true and reall
 (though supernaturall,) and the foundation of our spiri-
 tuall vnion with Christ, both in grace and glory depends
 vpon it. For had he not taken our nature vpon him, and
 so freely married himselfe vnto vs, we could neuer haue
 bene vnited to him. But Christ vniting himselfe to vs in *Hos.* 2. 19.
 nature, (and God accepting vs as iust and righteous for
 his merits,) we are vnited to him in grace, which is the
 second vnion betweene Christ and vs. And this is the v-
 nion of our persons, of our whole man both soule and bo-
 dy, vnto the whole person of Christ, God and man, by the
 excellent bond of our spirituall marriage, in which Christ
 hath vnited vs vnto himselfe; as the whole person of *A-*
dam, was ioyned in wedlocke to the whole person of *Eue*, *comment. in*
 so are we to our heavenly bridegroome. For that carnall
 marriage betweene *Adam* and *Eue* was a type and fi-
 gure

The second
 vnion is of
 our persons
 with Christ
 here.
Zanchinus in
Eue, comment. in
Ephes
Gen. 2. 2 4.

gure of this spirituall betweene Christ and his Church, as *S. Paul* witnesseth, *Eph. 5. 33.* And this is in the kingdom of grace in this life.

3.
A vnion with
Christ in glo-
ry.

The third vnion, is our vnion with Christ in glory, in the kingdom of heauen, by which we shall enioy the presence of our Sauour, yea wee shall haue vnion with God and his Angels, and be filled with abundance of glory and happinesse for euermore: of this our Sauour speakes, *John 14. 3.* *I goe to prepare a place for you, and if I goe to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may you bee also.* And for this vnion, our Sauour prayeth to his Father, *John 17. 24.* *Father, I will that they also whom thou hast giuen me, be with me, where I am, that they may behold my glory which thou hast giuen me: for thou louedst mee before the foundation of the world.* And this vnion the blessed Apostle did so earnestly long after. *Philp. 1. 23.* *I desire to be dissolued, and to be with Christ.* Neither is it to be doubted, but that our Sauour in the first vnion, the vnion of our nature, was willing to pramonstrate the second, our vnion in grace, and in the second to manifest the third, that by that vnion which we enioy in present, we might bee confirmed in the hope of that which wee shall enioy hereafter. The first vnion is referred to the second, and the second to the third, as nature is ordained to grace, and grace to glory. The first vnion is the cause of the second, and the second is the cause of the third. For we cannot be vnited to Christ in glory in the life to come, except we be ingrafted into him in this life by grace; but we could not haue been vnited to him in grace, except Christ had vnited himselfe to vs in nature, by taking our nature vpon him: Whosoever therefore will be vnited to Christ in glory, it is necessary that he be first vnited to him in grace; and whosoever is vnited in grace, it is necessary that he should haue bin vnited to him in nature. Thus you haue a briefe view of our threefold vnion

with

*Amandus Po-
lanus Ontag.*

with Christ. But it is the second of these, our vnion with Christ in grace, of which I am now to speake.

And therefore to illustrate this a little further, I shewed you it was a vnion of our persons, soule and body, with the person of Christ both God and Man: For as in the first vnion, the vnion of Christ with our nature, the whole person of the Sonne of God did assume into the vnitie of himselfe the whole man, that is, his whole humane nature, not the body alone, nor the soule alone, but both together; So is it when Christ is vnited to a Christian, he is vnited to the whole man, both soule and body, as a Christian is vnited to the whole Christ, both God and Man. Therefore the Apostle doth not onely witnesse, that he which is ioyned to the Lord is *one Spirit*, 1 Cor. 6. 17. but that *our bodies are the members of Christ*; in the 15. verse of the same Chapter; *Yea, wee which are many, are one body in Christ*, Rom. 12. 5. *So that Christ is vnited both to our soules and bodies*. And thus are we vnited vnto whole Christ. To his humanitie (not after a carnall but a spirituall manner) For thus, *Wee are members of his body, yea, of his flesh, and of his bones*; (saith the Apostle) Ephes. 5. 30. This he speakes for that neere coniunction which we haue with Christ; *He that eateth my flesh* (saith Christ) *dwelleth in me, and I in him*, Ioh. 6. 56 From whence we must consider (saith *Cyrill*) that Christ is not in vs onely by habitude, as hee dwelleth in vs by Faith and Charitie; but also by a naturall participation: not in respect of the matter, for it is supernaturall; but in respect of the manner, or of the thing participated, which is the true flesh of Christ: Not grossly and carnally; as the Papists imagine in their imaginary Transubstantiation, but spiritually by a true and reall vnion of Faith: The bread that we breake, it is the *Communion* of the body of Christ, 1 Cor. 10. 17. That is, that thing by which we are receiued into Communion with the body of Christ, as *Zanchinus* interpreteth it: yea, by this wee

1 Cor. 12. 13.

Heb. 2. 14.

Cyrillus in Ioh.
lib. 10. cap. 13

are vnited to his Diuinity : as *S. Peter* affirmes, *Who according to his diuine power* (saith he) *hath giuen vnto vs all things that pertaine vnto life and godlinesse, through the knowledge of him that hath called vs to glory and vertue, whereby are giuen vnto vs exceeding great and precious promises, that by these you might be partakers of the diuine nature, hauing escaped the corruption, that is the world through lustes.*

2. Pet. 1. 3. 4.

And thus it is manifest that there is a vnion of our persons in grace with the person of Christ ; not that we are made one person with him, but that we which are many are one body, of which Christ is the head ; we are one wife and Christ our Husband. But to explaine it a little more : The question may be demanded, What kinde of vnion is this, by which we are so vnited vnto Christ, and Christ to vs ? I answer, If we respect the things which are vnited, and the verity or truth of the vnion ; it is a reall, a substantiall, an essentiall vnion. And if we respect the manner and order of it ; it is a vnion spirituall, and supernaturall. To illustrate the verity and reality of this vnion, there are diuers similitudes in sacred Scriptures, set forth vnto vs by the Spirit of God.

Question.

Answer.

I.
Similitude to
illustrate our
vnion with
Christ.

First, as there is the vnion between the Husband and the Wife, which the Apostle *S. Paul* vseth, *Ephes. 5. 31. And they two shall be one flesh.* Which certainly is a substantiall vnion of the Husband and Wife, because two persons are vnited ; and a true and reall vnion, because they are vnited into one true flesh, and are alwayes truly one flesh ; But how ? In respect of that coniugall bond in which they are vnited by the ordinance of God. And this the Apostle applyeth to that spirituall vnion betweene Christ and his Church. This is a great myserie (saith he) but I speake concerning Christ and the Church, *Ephes. 5. 32.* But this vnion of Christ with vs is more excellent, for Christ doth not onely communicate vnto vs all needfull graces, as the wife doth partake with the Husband in all his goods ; and he not onely dwelleth with

vs, as the Husband with the Wife, but in vs, in our hearts, by faith, and by loue, and by his Spirit, in a farre more absolute and perfect manner, then the Husband can with the Wife; Though this be an admirable similitude, by which in a liuely manner is thus expressed the mysterie of that vnion betweene Christ and his Church.

Secondly, this vnion is described by the similitude ^{2. Simil.} of the head and the members of the body, which mem- ^{Ephes. 4. 15. 19} bers are vnited and knit together, not onely by veines and arteries, but also by one liuing Spirit; whereby is noted, not onely our most neere vnion with Christ, but also that we receiue our life from Christ, as from the roote and fountaine, from whence all the veines of our spirituall life doe spring and flow forth. And this vnion without question is a substantiall, true, and reall vnion, without which, we cannot receiue the fruite of his Passi- on, nor the gifts and graces of his Spirit: as the mem- bers of the body cannot receiue their nourishment, and life, and motion, being separated from the head; and in which we grow vp to perfection, as S. Paul intimates.

Thirdly, this vnion is confirmed by the similitude ^{3. Simil.} of a liuing foundation, and liuing stones built vpon it, which by the truely substantiall, and reall coniunction of them with the foundation, doe daily receiue an increase, vntill the house or building be perfected. So is it in our vnion with Christ. *Christ is a liuing stone* (saith S. Peter) *and wee as liuely stones are built vp a spirituall house*, 1 Pet. 2. 4. 5. *We are built* (saith S. Paul) *upon the foundation of the Pro- phets and Apostles, Iesus Christ himselfe being the chiefe corner stone*: In whom all the building fitly framed toge- ther, groweth vp vnto an holy Temple in the Lord. Coloss. 2. 19. Ephes. 2. 20. 21.

Fourthly, this vnion is expressed by Christ himselfe in 4. Simil. the similitude of eating and drinking: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*, Ioh. 6. 56. But this with a manifold difference, as interpre- ^{Tolles in Iohan.}

ters obserue; For first, he that receiueth common meate and drinke, is said indeede to haue meate and drinke within him: But yet he doth not remaine in the meate and drinke, neither doth the meate and drinke remaine or continue in him; for either it is corrupted and euacuated, or conuerted into the substance of the flesh and blood of him that eateth it: But Christ is not such meate and drinke vnto vs. Because the flesh of Christ is neither corrupted nor conuerted into the flesh of the eater; But it remaineth still what it was, and doth rather by a new qualification change vs into him, or conforme vs vnto his image, when we doe eate or receiue him by faith. Secondly, common meate receiueth life and vertue of nourishment from him that eateth it; for a dead man that hath not life and heate in him, yea a sicke man whose life and power of nature is so farre spent, that he cannot digest what he eateth, can receiue no life, nor strength from his meate, it being but dead flesh or the like; till it be as it were quickened and raised to life by the heate and vertue of the eater, it cannot nourish nor preferue life in him. But it is not so with Christ our spirituall foode; he doth not receiue life from vs, but he rather giueth life vnto vs: and therefore *S. Ambrose* affirms that for this reason, *Christ is that liuing bread that came downe from heauen.* *Ioh. 6. 51.* So that Christ remaineth in the eater, because he is so vnited vnto him, that he cannot be corrupted, nor conuerted into the substance of him that eateth: but rather changeth it into him (as I said before;) and the eater remaineth in Christ, because he receiueth life from him, whose blood is drinke indeede, and whose flesh is meate indeede; not carnally to feede the body (as the fleshly Capernaits and grosse Papiſts doe imagine,) but spirituallly to feede and nourish our soules and bodies to eternall life. For so Christ explaineth himsele, shewing (against his fleshly hearers) how his speech was to be vnderstood, not

S. Ambrose
lib. 6. de sa-
cram.

Isidolus in
vita Christi
part. 2. cap. 56.
Ioh. 6. 55.

not after a carnall and fleshly (as *Bellarmino* would haue *Bellarmino lib. 1. de Sacram. Eucharist. cap. 5. Terul. lib. 4. contr. Marcion. s. Ambrosi. de illis qui inuenerunt mysterijs. August. in psal. 3. Chrysost. hom. 11.*) but after a spirituall manner (as the Fathers agree.) *It is the spirit that quickeneth (saith Christ) the flesh profiteth nothing; the words that I speake vnto you are spirit and life. Ioh. 6. 63.* And by this vnion also, you may see how our vnion with Christ is exemplified.

Againe, Christ expresseth it in most liuely manner, by the comparison of the vine and the branches. I am the Vine, saith Christ, and ye are the branches; as the branch cannot beare fruite of it selfe, except it abide in the vine; no more can ye, except ye abide in me. *Ioh. 15. 4. 5.* So that as there is a vnion betweene the vine & the branches, so is there betweene Christ and his Church; and as the branches receive the sappe and life from the vine, so doe we from Christ.

Lastly, it is demonstrated yet more plainly by the Embleme and similitude of the graft and the stocke, of the branches of the wilde oliue grafted into the good, which *S. Paul* sets forth excellently, *Rom. 11.* from 17. to 25. ver. of the chapter: for as the wilde oliue cannot be changed, except it be first grafted into the good; nor can it bring forth good fruite vntill it be partaker of the roote and fatnesse of the true Oliue tree; so we who by nature are wilde oliues, cannot spring out of this true Oliue Christ Iesus, except wee be first ingrafted into him by grace, and after so dressed and ordered by that heauenly Oliue-planter (the blessed Spirit,) that by little and little, leauing the bitterness of our naturall corruption, wee may bring forth, and become sweete fruite for our heauenly Father. Herein the similitude agreeth, but it runneth not of foure feete (as the prouerbe is) but in some respect is different as are the rest; For first in naturall grafting, looke of what nature the graft is, such fruite will the stocke nourish and bring forth, because the stocke is turned into the nature of the graft: But in this spirituall

6. Simil.

Similitudo non
currit quatuor
pedibus.

Luk. 1.75.

grafting it is not so, for it is necessarie that we who are the grafts, should be turned into the nature of the stocke Christ Iesus: that we may bring forth such fruite as is answerable to his nature, in holinesse and righteousnesse all the daies of our life. Secondly, hence there is not to be imagined any confusion, or transfusion of Christ, or of his essentiall qualities into vs, (as may seeme to be of the stocke into the graft, and as the Libertines did imagine) but *in una quedam*, a certaine power, and vertue, and efficacy, by which Christ doth change vs by his Spirit, (being freely iustified and engrafted by faith in him) and doth regenerate and daily renue vs vnto a spirituall and heauenly life; And in this especially, our vnion doth consist and is made manifest: that being ingrafted by faith, we doe spring vp in all holinesse and heauenly vertue, and are conformed to the image of him, (euen of Christ) vnto whom we are vnited.

1. Cor. 3. 18.

Zanchinus in
Ephes.

Thus then you may see plainly, the veritie and realitie of this vnion declared vnto you; If you consider the manner and order of it, you shall finde it spirituall and supernaturall (as in part I haue touched already.) It is a spirituall vnion; because it is wrought by the Spirit, and by faith; by the spirit in respect of Christ, because Christ worketh it by the spirit; and by faith in respect of vs, because true faith working by loue, is as it were the bond and tie, by which the blessed spirit, doth as it were knit and Vnite vs to Christ. It is the Spirit that workes faith and all other graces in vs, and therefore questionlesse he workes and effecteth this vnion, which is the fountaine and foundation of the rest. *All these worketh that one and the same Spirit, diuiding to euery one severally.* 1. Cor. 12. 11. We are made the spouse of Christ, the members of Christ, and flesh of his flesh, by his spirit, by whom he doth incorporate himselfe to vs, and vs vnto him. And faith is the instrument by which we are vnited: *Christ dwelleth in our hearts by faith,* (saith the Apostle,

fle,) *Ephes.* 3. 17. Therefore whether Christ be pro-
 pounded in the word, or in the Sacraments, it is by his
 spirit and our faith, that he is vnited to vs, and we to him;
 and this not in a carnall but a spirituall manner; for the
 workes of the spirit are spirituall, and spirituall to bee
 vnderstood. *De naturali in nobis Christi veritate, qua dici-*
mus, nisi ab eo discimus, stultè acque impiè dicimus, faith *Hilary de Trin.*
lib. 8. pag. 141. *Hilary*, of the naturall truth of Christ being in vs; Those
 things which we speake, we speake them foolishly and im-
 piously, except we first learne them of Christ. And this
 is the scope of *Cyrril* on *Iohn*, that we should vnderstand *Cyrril in Ioh.*
 the words of Christ spirituallly, and not after a carnall *lib. 10. cap. 33.*
 manner. Thus shall we see and know that spirituallly, we
 may receiue Christ and bee vnited vnto him; though
 Christ be in heauen and we in earth; as *S. Augustine* de-
 clareth excellently in his Tractate vpon *Iohn*: Let the *August. Tract.*
 Iewes (saith he) heare and lay hold on Christ, who sit- *50. in Ioh. sel.*
 teth at the right hand of his Father in heauen: But they *368.*
 will answer, Whom shall I hold? what, he that is absent?
 how shall I send vp my hand into heauen, that I may hold
 him there? (This is done spirituallly not after a carnall
 manner,) *Fidem mitte, & tenuisti*: Send thy faith (saith
S. Augustine) and then thou hast layed hold on Christ; thy
 forefathers did hold Christ in the flesh, and doe thou
 hold him in thy heart, because Christ absent is also pre-
 sent. For except he were present he could not be holden
 of vs; absent in the flesh in his humanitie, but present in
 his Deitie, present in his Spirit working faith and loue in
 vs, by which in a spirituall manner we may be vnited to
 Christ, though he be absent; and lay hold of him, though
 he be in heauen: And thus (as plaine as I can) I haue set
 forth vnto you both the substance and manner of our v-
 nion with Christ.

If any man be in Christ. I haue laid the foundation of
 our vniõ at large, I will once againe Carechise the point,
 in brieft, before I come to the vse. That if it be possible,
 you

Quest. 1.
Ans.

you may yet more plainly vnderstand it. The question may be demanded, if Christ be in vs, how are we in Christ, or if we be in Christ, how is Christ in vs? I answer, First, 1. that Christ is in vs, as the King is in his kingdome to rule ouer vs; as the father of his family is in his household, to ouersee vs; as the bridegroom is in the bride-chamber, to honour vs; as the head is in the bodie, to guide and direct vs in all our actions: but all this in a spirituall manner. Or otherwise, Christ is in vs: First, by faith and charitie, as a Sauour in the hearts of those that are saued: 2. Secondly, by his spirit of vertue and grace, by which hee doth quicken, illuminate, feede, gouerne and conferue his children. After the first manner one friend may bee in the breast of another, by affection and loue; but after the second, no mortall man can be in the heart of any man, but onely Christ in vs; which sheweth the excellency of this heauenly vnion.

Quest. 2.
Ans.

Secondly, How are we in Christ? I answer, we are in Christ not carnally neither, but after a spirituall manner. For although our bodies are not carnally in Christs, nor Christs in ours, yet spirituallly we are vnited to Christ and Christ to vs, we are one with Christ and Christ with vs, we dwell in Christ and Christ in vs, (as our Church doth witnes:) and this in a more neere manner, as is admirably declared in that excellent vnion of the husband and wife. For Christ is our heauenly Bridegroom, and we are his Spouse, Cant. 5. 1, 2. He hath married vs vnto himselfe in righteousnesse and in iudgement, and in louing kindnesse, and in mercies, and in faithfulnessse, and in the knowledge of the Lord: An excellent wedding ring, beset with sixe beautifull Diamonds, to illustrate that most gracious and glorious vnion betweene Christ and his Church.

Quest. 3.

But Christ is righteousnesse and life it selfe; in him is no sinne, neither was death able to hold him in the prison of the graue: How then is it possible that sinfull man, who is subiect vnto death by sinne, should any way be

In the Booke
of Common
Prayer, the
exhortation
at Commu-
nion.
Hosk. 2, 19,
20.

be in Christ or Christ in him? Like thing are woont to be ioyned to like; but betweene so different and contrarie natures; what communion or fellowship is any where to be found? Are we in Christ as the creatures are in God? After this manner not only all men are in him; (*For in him we liue, and mooue and haue our beeing. Acts 17.28.*) but also all things that liue, (*for hee is before all things, and in him all things consist, Coloss. 1. verse 17.*) and this were a vnion common to wicked men, and to the brute beasts, as well as to vs.

How then are we in Christ?

I answer, wicked men haue not this vnion with Christ, (but only the elect,) no not so much as the vnion of nature; for howsoeuer in generall, in that Christ was truly man as they are, they may seeme to haue a kinde of communion; yet in this there is a maine difference, that Christ did not take vpon him our humane nature corrupted and defiled with the pollution of sinne, but sanctified and made most pure and holy in the wombe of the blessed Virgin, by the power of the diuine Spirit; he was conceived without sinne, and borne without the least spot of iniquitie; he liued and dyed without sinne, *Neither was there any guile found in his mouth.* The wicked therefore being conceived in sinne, and borne in sinne, liuing and dying in sinne, they can haue no vnion with Christ, neither in the qualitie of his nature nor in Grace. It is only the Elect who are purified by the blood of Christ, iustified by imputation of his merit, and sanctified, and regenerated daily by the power of his Spirit, that haue this vnion and Communion with Christ; *Hee that keepeth his commandements, dwelleth in him, and he in him; and hereby we know that he abideth in vs, by the Spirit which he hath giuen vs. 1. Ioh 3. 24. If any man loue me, he will keepe my words, and my Father will loue him, and we will come vnto him, and make our abode with him, Iohn 14. 24. There is no condemnation to them that are in Christ Iesus, who walke*

Quest.

Ans.

Wicked men haue no vnion with Christ.

August. in Ioh. Sine peccato sine peccati macula.

S. Bern. in vigil. Natiuit. scrm.

4. Mater est sine corruptione virginis, si. lius sine omni labe peccati. Eloy, 53. 9.

not after the flesh, but after the Spirit. (Rom. 8.1.) who worketh a change in their hearts, and by steppes and degrees conformes them to the image of Christ; *This vnion is a vnion of faith, by which our hearts are purified, Acts 15.9.* which belongeth only to the Elect: and therefore to them onely pertaineth this vnion, not barely as they are men, but Christian men; not in respect of their generation, but regeneration; not according to the substance of the humane nature receiued from the first Adam, but according as it is renued with sanctitie and heauenly puritie in the second: by the power of whose Spirit dwelling in vs, *Our mortall bodies are quickened to newnesse of life, Rom. 6.10, 11.* And thus Christ is in vs, not in the wicked: he is in vs by an internall, a true and liuely co-adunation and vnion of the spirit, which consists in a true and sincere faith, and a true and vnfeined loue, by which we are conformed to Christ our head; for by faith and loue we are translated into Christ, so that now we liue, no longer in our selues but in him: *Our life is hid with Christ in God, Coloss. 3. 3. I liue (saith the Apostle) yet not I, but Christ liueth in me; and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who loued me, and gaue himselfe for me. Gal. 2. 20.* We liue not by our selues, but by Christ, who liueth in vs; And therefore, first this is a most excellent benefit and comfort to the soule of a Christian.

It is profitable for vs that our life of grace is not in vs, but in Christ,

For if our spirituall life of grace were our own, and did consist onely in our selues, wee should soone spend it like prodigals, and die that spirituall death, that brings death eternall, But our life being in Christ, and Christ in vs, hauing once given this life of grace vnto vs, (for our eternall comfort in all temptations) he will neuer take this life totally and finally from vs, but (though he may withdraw his breath for a time) yet he will returne, reuiue, and quicken vs to life euerlasting. And to this end Christ is in vs by his Spirit, as the sappe is in the tree; as the blood in the body, as the quickning Sonne of God, who

who is Lord both of life and death, who doth loue his Elect with a perpetuall loue, and hauing vnited once vnto himself, doth keep and conserue them, as his own forever.

Secondly, this vnion or marriage is made by the Spirit, vniting vs vnto Christ in faith and loue. O most sweet and happy change! Christ hath taken our flesh, and instead thereof, he hath giuen vs his blessed Spirit, by reason both he may be in and with vs, and we in and with him; and what greater ioy can there be to the soule and conscience of a Christian, then to be in and with Christ his blessed Sauour? As *Simonides* the Philosopher, being asked of *Hiero* the Tyrant, what God was, did at the first desire one dayes respite, and then two dayes, and after foure dayes, still doubling his request; and being demaunded the reason, gaue this for an answer: Because the more (saith he) I doe consider of the excellency of the essence, and power, and Maiestie of God, the lesse able am I to expresse it: So must I desire time to set forth the excellency of this our vnion with Christ; it is like the peace of conscience, there is no man knoweth what it is, but he that enioyeth it. If you would see it a little more, cast your eies vpon the benefit of it; and I haue giuen you already that our life of grace is in Christ, and conserued by him. But this is a most excellent benefit, that from hence wee haue *κοινωνία*, a Communion and Fellowship with Christ. God is faithfull, by whom yee were called *εἰς κοινωνίαν*, into the Communion or Fellowship of his Sonne Iesus Christ our Lord, *1 Cor. 1.9.* And by this wee haue Communion, not onely with his person, but we haue also Communion with him: First in his Offices. *He hath made vs Kings and Priests vnto God the Father, Reuel. 1.6.*

Secondly, we haue Communion with him in his goods and gifts, and graces needfull for vs to saluation, yea in all the benefits of his death and passion. He is made vnto vs of God, wisdom, and righteousness, and sanctification, and redemption, *1. Cor. 1.30.*

Uti. 2.

*Cicero de nat.
Deor. lib. 1.*

3.

Thirdly, we haue Communion and fellowship with him in temptation and affliction, and that for our good and comfort; because Christ hath sanctified them vnto vs. As the vnicorne dipping his horne in the water makes it wholesome (though before it was poysoned) for the beasts that drinke after him; so Christ our Saviour, tasting the cup of afflictions and temptations for vs, hath made them wholesome and profitable vnto vs. Yea Christ being our head, and we his members, he hauing a Communion with vs, and we with him, he must needs haue a feeling of our infirmities, and therefore though we be tempted, yet will he not suffer vs. to bee tempted aboue that we are able, but will with the temptation also make a way to escape, that we may be able to beare it, as Saint Paul witnesseth, 1. Cor. 10. 13.

This is our ioy therefore, that though we be weake, yet Christ is strong; *His grace is sufficient for vs, and his strength shall be made manifest in our weaknesse*, 2. Cor. 12. 9.

4.

Lastly, as we haue Communion with Christ in afflictions. so we shall haue Communion with him in glory. For if we be children, then heires, heires of God, and ioynt heires with Christ; if so be that we suffer with him, that we also be glorified together: yea saith Saint Paul, *I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be reueiled in vs*, Rom. 8. 17. 18. Thus we haue, and shall haue Communion with Christ, and this is the fruite of our vnion with him. Nay hence we haue not onely a Communion with Christ, but with God the Father, with the blessed Spirit, and (with the congregation of Saints, yea of Angels and men, the Church militant and tryumphant, as in diuers places of the sacred Scripture is sufficiently proued.

1. Ioh. 1. 3.
2. Cor. 13. 14.
Eph. 4. 5. 6.
Gal. 3. 26.
Heb. 12. 22,
23. 24.

And thus you may see the excellent state of a Christian, the excellent benefit of our vnion, this most happy Communion which is a fruite of it, and the vnspeakeable loue of Christ in thus freely vniting vs vnto himselfe. But what

what is the state of those that are out of Christ? *Question.*
 Answer, they haue no part in this blessed Communion, there-
 fore their estate is miserable, fearefull and damnable, ex-
 cept they repent, and Christ of his mercy ingraft them
 into him, *For he that is not in Christ, Christ is not in him,*
 and, Know yee not? saith the Apostle, that Christ Iesus
 dwelleth in you except ye be reprobates? *2. Cor. 13.* With-
 out Christ, no grace nor goodnesse to bee found in them.

3.
 To be out of
 Christ is a
 miserable
 estate.
2. Cor. 13. 5.

If Christ dwell not in their hearts by faith, Satan will
 dwell by infidelity: If Christ dwell not by charitie, the de-
 uill will dwell by malice and enuy. If Christ doe not pos-
 seffe them by Humility, Satan will possesse them by pride.
 If the one be not in them by mercy, the other will bee in
 them by cruelty: if Christ doe not worke in them a consci-
 ence of chastity, liberality, piety, purity, and other ver-
 tues, Satan will drawe them to adultery, couetousnesse,
 oppression, Symonie, sacriledge and all kind of impiety.
 For where the spirit of truth is not a director to goodnes,
 there will the spirit of errour be a leader to wickednesse,
 drawing his disciples through the pathes of darkenesse to
 the pit of destruction. As is a Citie besieged without
 walls or munition, so is a man without Christ easily o-
 uercome of the enemy, and bound to eternall thraldome;
 he is like a withered branch, *that shall be cut off and cast into
 the fire of hell, Ioh. 1 5. 6.*

➤ O then beloued, how are we bound to shew our thank-
fulnesse to God, for this our most ioyfull and happy vni-
on with Christ, since he hath made vs freely to be Christi-
 ans, and engrafted vs into Christ! By faith wee should
 strue continually to liue like Christians, like those that
 haue a vniou and Communion with Christ. The Apostle in
 my Text doth describe the state and condition of a Chri-
 stian, and yet he doth not say, if any man be a Christian,
 he is a new creature, but, If any man be in Christ, to shew
 that *Christianum esse, est esse in Christo*, to bee a Christian,
 is to be in Christ; and to be in Christ, is to liue the life of
 Christ,

4.
 Vniou with
 Christ requi-
 reth a Chri-
 stian life.

*Musculina in
 Text.*

Christ, and to be made like to him, in whom we live. Who-
 soever is without Christ, and doth not endeavour sin-
 cerely to live the life of Christ, hee is no true Christian,
 though he make an outward profession of Christianity;
 it is an easie matter to be made partaker of the externall
 sacraments and name of a Christian, but not so easie thus
 to be in Christ; for this requireth newnesse of life (as I
 shall shew at large in the next circumstance.) If then thou
 wouldest know a Christian, or know thy selfe to be in
 Christ, looke not to the externall and verball profession,
 but search into thy owne conscience, and looke to the
 reall and actuall life of a Christian. No man actually is in
 Christ, but he in whom Christ is actually, and in whom
 the life of Christ, or of grace and newnesse, from Christ
 doth appeare: he that hath not the sonne, hath not life; and
 he that hath not life, the life of grace, we may truly say,
 he hath not the sonne. The bird is knowne by her singing,
 the tree is knowne by his fruits, and a Christian is known
 by his life and conversation. He is pure by imputation of
 puritie from the merits of Christ; and he is pure by the
 grace of regeneration wrought in him by the holy and
 blessed spirit: for the perfection at which hee striues and
 labours truly according to the measure of that grace
 which is giuen vnto him, and the effects of this purity, is
 like a burning lampe shining forth gloriously in all his a-
 ctions; it is holinesse it selfe, and not the name of holi-
 nesse that makes a Christian. How then canst thou be cal-
 led a Christian, in whom no acts of a Christian doe ap-
 peare? saith S. *Augustine* of the life of a Christian, *Christi-
 anus nomen iustitie est*, Christian, is a name of righteousness,
 of integrity, innocency, chastity, humility, humanity, pa-
 tience, prudence, purity, piety and other vertues: and
 how canst thou challenge that name vnto thee, in whom
 of so many vertues, so few are to be found? He is a Chri-
 stian who is so not in name onely, but also indeed: he is a
 Christian that accounteth himselfe to bee a stranger in his

Ioh. 5. 5. 6.
 M. Hooker
 Ecclesiast.
 policie, booke
 3. pag. 306.

S. *Aug. de
 vita Christiana*

Aug. in Psal.
 33.

his owne house; for here we are pilgrimes, our countrey is in heauen, and there we shall be no strangers, but citizens with the Saints, and of the household of God. *Christi- Aug. de viis*
stianus unctus est (saith S. *Augustine*) Christian is as *Christ.*

much as annoynted, and the learned know that in ancient time, those who were annoynted, were Holy men, Kings, and Priests, and Prophets, of an high and holy calling; and thus was Christ himselfe annoynted spiritually, *Psal. 45. 7.*

and his Disciples and all Christians. To teach vs, that to whom there is so holy an annoynting, there should also be a holy life and conuersation; for what will it profite thee to be called what thou art not, and to vsurpe a name that belongs not vnto thee? But if thou delight to be a Christian, do those things that are fitting for a Christian, & then take the name vpon thee to thy comfort: it is a name that is ancient (giuen long since at *Antioch*) and honourable better then the names of any other master whatsoever;

Ag. 11. 26.

thou mayest reioyce therefore in the rightfull enioying of it; but if otherwise thou desire to bee called a Christian, and not to be so, this is a punishment miserable and detestable enough, that thou desirest to be an hypocrite, and to be called that thou art not: for no man can haue any benefit by Christ, who will be called a Christian, and not strue and labour to be a Christian in deede. Let no man then iudge himselfe to be a Christian, who doth not truly endeavour to imitate Christ in purity of life. Excellently S. Bernard. *Christiani a Christo nomen acciperunt, & opera premium est, ut sicut sunt heredes nominis, ita sint imitatores sanctitatis*; Christians receiue their names from Christ, and it is worth the labour, that as they are heires of his name, so they should bee imitators of his holinesse. Art thou a couetous man that makest thy money thy God? thou art a Christian but onely in name, and thy money shall not profite thee in the day of vengeance. Art thou a voluptuous man that makest thy pleasure thy God? thou art not a Christian but onely in name, and thy plea-

True Christians imitate the life of Christ.

S. Bern. lib. sent. pag. 496.

pleasure shall not profite thee in the day of vengeance. Art thou a blasphemers, that delightest in wicked & damnable oathes? Thou art not a Christian but only in name, and thy oathes shall condemne thee in the day of vengeance. Art thou a glutton or drunkard that delightest in drunkenness, and makest thy wine or thy belly thy God? Thou art a Christian but onely in name, and thy abuse of Gods creatures shall certainly condemne thee in the day of vengeance. To conclude, art thou hard-hearted, and makest no conscience of spoyling thy brother, by deceite and fiaud, by robbery and violence, by oppression and cruelty? S. *Augustine* will tell thee, *Cum tu qui Christianus es spoliis paganum impedis fieri Christianum*: When thou who art a Christian (by profession) dost spoyle a Pagan, thou dost hinder thy selfe from being a Christian; and more art thou hindred if thou beeing a Christian dost spoyle thy brother, and thy Hypocrisie shall one day condemne thee. All these doe dishonour Christ; and separate themselves from him by their wilfull impieties, and therefore except they repent, they cannot be saued. Excellent was the example of famous *Iulitta* that blessed Martyr and seruant of Christ (of whom S. *Basil* relates in his sermons) who when she was condemned to death by her Pagan Iudges, because she would not worship their heathenish gods; hearing her sentence she brake forth with this Christian resolution, Farewell life, welcome death; farewell riches, welcome pouertie: All that I haue, if it were a thousand times more, would I rather loose, then to speake one wicked and blasphemous word against God my Creator. An excellent resolution, and fit to bee followed of euery Christian. Wee should walke worthy our vocation, and haue our conuersation as becommeth the Gospell of Christ; we should lose our riches, our honours, yea our life and all, rather then dishonour Christ our Lord and Sauour. And that we may the better doe this, I will end this part, with that excellent counsell

of

S. *August.* de
verb. *Apost.*
ser. 21.

S. *Basil.* in ser.

of S. Bernard: *Disce O Christiane a Christo, quemadmodum diligas Christum.* Bern in Cant. scrm. 21. Learne O Christian of Christ, how thou maist loue Christ; learne to loue him sweetly, to loue him prudently, to loue him valiantly: Sweetly, lest thou be entiled from him by pleasure; prudently, lest thou be deceiued by Satans policy; and valiantly, lest being oppressed by afflictions, or temptations, thou bee auerted from the loue of thy Sauour. *Zelum tuum inflammet, charitas, informet scientia, firmet constantia*: Let his charity inflame thy zeale, let his knowledge informe thy zeale, and let his constancy confirme thy zeale in constancy vnto the end. Thus shalt thou shew thy selfe to bee a Christian, and rightly enioy the Name of Christ.

And thus hauing pricked the Vine (who is Christ) and sucked out some iuyce to cleare the eyes of our vnderstandings, and refresh our spirits: Let vs now come to presse the grapes, that from them we may receiue a draught of sweet comfort, to strengthen vs in our pilgrimage, through the wilderness of this world, to the Canaan of heauen. These grapes are the fruite of the Vine to be found in our new Creation. If any man be in Christ, he is a new creature.

This is a great mystery and therefore to speake of this my request vnto you, shalbe that, which S. Bernard sometime made to his Auditors; *Inuane me orationibus vestris, ut semper possim & loqui quae oportet, & opere implere quae loquor*: Helpe me with your prayers, that I may be able to speake those things which I ought, and to practise that which I speake: Thus I speaking, you vnderstanding, and both of vs practising, wee shall receiue the Crowne of glory in the end.

In the Originall it is *ad hunc uerbum*, *A new Creation*, that is, as it were a thing newly Created of God, (as Beza soundly:) For we are re-created in our new Creation, that we might be righteous (as Aquinas.) So that our regeneration or renouation in Christ, is a new Creation: For

3. Branch.
S. Bern. scrm.
36. in Cant.

Beza Annot at
in 2 Cor. 5.
Aquinas in
1 phys cap 4. 23
Aquinas in
in 2 Cor. 5.
Regeneration
a new Creation.

Creation is a motion, *ex nihilo ad esse*, from nothing, vnto something, from no being, vnto a being. And there is a two fold being, the first of nature, the second of grace; the first was in the first Creation, when the Creatures were produced by God of nothing, *in esse natura*, into the being of nature and then the creature was new, but since it became old by sinne. And therefore it was needfull that there should be a new Creation, *in esse gratia*, into the being of grace. And this was *creatio ex nihilo*, a creation of nothing alio; for those that are deprived of grace, are nothing; and those who are polluted with sinne, are as nothing; Sinne doth so obliterate and blot out the image of God in them, that it makes them of no abilitie to doe good, of no account in the eyes of God: for sinne is nothing; and men when they sinne are made as nothing (yea worse then nothing) as S. Augustine speaks.

August. Peccatum nihil est & nihil sunt homines cum peccant.
Bellar. in Psal.
51. 10.

2
No newnesse to man, but in and by Christ.

Toller. in Iohan.
15.

Baxa Amos.
in Text.
Augustin.

If then man be as nothing by sinne (as Bellarmine against himselfe confesseth) when God was to new make man, and the heart of man, he could find nothing in man of which he might make him new, but was as it were constrained *Create to Create*, that is, *ex nihilo aliquid facere*, to make something of nothing, (from which (saith Bellarmine) it is euident that man cannot merit being iustified freely by grace:) If I say this be the state of man before he be new created. Then how can that *Pelagian*, or *semi-Pelagian* Doctrine be iustified; the one affirming, that although the grace of Christ was necessary that we might doe good more easily, yet it was not simply needfull, but that the free will of man was able of it selfe to doe workes acceptable to God: The other teaching, that we are assisted onely by the first grace to rise from sinne? whereas not onely the faculty of willing, but also, the volition or willing it selfe, is this *xtious*, this new Creation; since they are both old by sinne, and both made new by God in Christ. *It is God that worketh in vs both the will and the deed*, Philip. 2. 13. Yea, both in the faculty

faculty and act of willing, we are dead by nature, and in both, we are made aliuie by grace. We were dead in trespasses and in sinnes, *Ephes. 2. 5.* And our Sauour did not say, without me, can ye not doe any thing easily, or ye can do no great worke, but simply, Without me can ye do neither small nor great, neither easie nor difficult: No manner of way are you able of your selues to doe any good worke acceptable to God. *Without me, can yee doe nothing* (saith Christ.) *John. 15. 5.* And thus S. Augustine applyeth that place. And the same Father in his second Booke against the two Epistles of Pelagius, *Bonum propositum quidem adiuvat subsequens gratia, sed nec ipsum esset nisi praecederet gratia.* True it is (saith he) that the subsequent grace of Christ doth helpe our good purpose or desire to doe good, but neither would this good purpose be, except there went a precedent grace before; There is a preuenting Grace, and an assisting Grace, and *qui praeuenit nolentem ut velit, subsequitur volentem ne frustra velit:* Hee that preuenteth the vnwilling with his grace that hee might will, assisterh him also with his grace that he might not will in vaine. And therefore he concludeth in his booke of *Grace and Free will:* True it is, that our will is required to doe good, but we haue not that will of our owne strength, but God worketh in vs, both the will, and the deed, according to the Apostle. And the same Father againe: The will of the regenerate is kindled and stirred vp by the blessed Spirit. That therefore they are able (to do good) because they will (and desire) and therefore they so will, because God worketh in them that they might will. So that as a Lanthorne cannot giue light of it selfe, except it haue a Candle lighted therein, or as the branches cannot beare fruit, except they abide in the Vine, and the life of the Vine abide in them: No more can we doe good, except Christ dwell in vs by his Spirit, giuing life and light vnto vs, and wee dwell in Christ by Faith. *If any man bee in Christ, hee is a*

Augustin.
lib. 1. de gratia
christi contra
Caelestin. & Pel-
lag. cap. 29.
August. lib. 2.
contra 2. Epist.
Pelagianas.
cap. 9.

August. in
Luc. 24.

August. de
gratia & libe-
ro arbitrio. c. 2.

Philip. 2. 13.

August. de
corruptione
& gratia.

new Creatures. Againe, man in his state of nature, being brought as it were to nothing, and worse then nothing by sinne :

2.
Our second
Creation a
greater worke
then our first.

S. Bernard.
Tract. de dili-
gendo deum.

D. Bern. in
serm.

S. Ambros.
in Luc. lib. 22.

Hence it is euident that our second *Creation* was a greater worke then our first ; For in our first *Creation*, there was nothing to hinder the worke of God, *Dixit, & facti sumus* ; God did but speake the word, and wee were created ; but in our second *Creation*, *Positur obex*, there is a resisting perversnesse in our will, strining to hinder the worke of Grace ; yea, the ground of this newnesse, our redemption by Christ, cost a great deale of labour before it was finished : *Et dixit multa, & gessit mira, & pertulit dura* (saith S. Bernard :) Hee spake many things, and did maruellous things, and endured terrible things, and all to purchase our new *Creation*. We were not so easily remade, as we were made at first ; the worke of our *Recreation* cost our Sauour a great price, the price of his deare and precious blood, and that not once or twise, but sixe severall times. As the Pellican sheds her blood to reuiue her yong ones ; so did Christ shed his blood to reuiue vs. He shed his blood in his Circumcision ; in his bitter Agony in the Garden ; in his Crowning with thornes ; in his Whipping with scourges ; in his Crucifying with nailes ; in the Piercing of his side with a speare, that the dearest blood of his most precious heart gushed out amaine. O sweet Iesus, how comes this to passe ? Did we owe God a death, and dost thou pay it ? Haue wee sinned, and art thou punished ? *Opus sine exemplo, gratia sine merito, charitas sine modo* : as a Father sweetly ; This was a worke without any example ; a grace without any merit of ours, and a loue beyond all loue that can be imagined. I owe thee much more, O Lord, saith S. Ambrose, for thy iniuries by which I was redeemed, then for thy worke by which I was created.

What then shall we render vnto thee, O blessed Sauour, for this thy vspeakable loue ? In our first *Creation*, thou gauest

gaueſt vs vnto our ſelues, but in our ſecond *Creation*, thou diddeſt giue thy ſelfe vnto vs; and when thou gaueſt thy ſelfe vnto vs, thou diddeſt then re-giue vs vnto our ſelues; And therefore being twiſe giuen; giuen in our firſt *Creation*, and regiuen in our ſecond, we doe owe our ſelues twiſe vnto thee, both bodies and ſoules; and though we ſhould giue our ſelues ten times for this, yet can we by no meanes ſatiſſie thy loue. But what then ſhall we giue thee for thy ſelfe, that thou haſt not ſpared thine owne life, but haſt giuen thy ſelfe to the death for vs? Certainly if we could giue thee our ſelues ten thouſand times for this, yet are we nothing in reſpect of thee, who art the eternall God, and wee but duſt and aſhes.

O then beloued, what ſhall we render vnto Chriſt, for giuing himſelfe vnto vs, and vs vnto our ſelues? or what doth he require at our hands? Certainly, it is nothing but this, that we ſhould labour to be new creatures, ſince he hath paide ſo deere for our new creation: *Domini factus eſt ſeruus, vt ſeruus fieret dominus*; the Lord himſelfe became a ſeruant, that we who were ſeruants might be made Lords: God deſcended from heauen vnto earth, that man might aſcend from earth to heauen: the Sonne of God, was made the ſonne of man, that men might be made the ſonnes of God: he that was rich became poore, that we who were poore, might bee made rich: the light it ſelfe was darkened, that we who were darke might be enlightened; the Bread of heauen did ſuffer hunger, that we might be ſatiſſied; the Fountaine of liuing water endured thirſt, that we might drinke of the fountaine of life; Gladneſſe it ſelfe was made ſorrowfull, that we might reioyce; Confidence it ſelfe did feare and tremble, that we might be ſtrengthened; the Way to heauen was made wearie, that wee without wearineſſe might goe to heauen. All this did Chriſt for vs, and ſhall we not ſtrive to be new creatures?

3.
The price of
our new crea-
tion, a motive
to be a new
creature.

Christ came a Physician vnto those that were sicke, a redeemer vnto those that were lost, a directing way vnto those that erred, and life it selfe vnto those that were dead; and shall we not strue to be new creatures? Christ came as Manna from heauen, that those might reioyce who were hungry; as a cluster of grapes from the vineyard, that those might reioyce who where thirstie; as oyle powred out in abundance from the oliue, that those might be cherished who were in misery; and shall we not strue to be new creatures? He came as a pretious stone cut without hands from the mountaine; that those might feare who were carelesse and negligent; and shall we not strue to be new creatures? As God the Father did create all things in the beginning with his essentiall word, so hath he re-created all his Elect by his incarnate Word, in the end of the world; and shall we not strue to be new creatures? As S. *Augustine* obserues of a Rhetorician, that being asked what was the first and chiefest amongst the precepts of Rhetoricke, he answered *Eloquution* (or good vtterance:) and being asked what was the second, he answered *Eloquution*, and what was the third, he answered still *Eloquution*. After the same manner (saith the Father) if you aske me what is the first, or the second, or the third amongst the precepts of Christian religion, I must answer Humilitie. And what S. *Augustine* attributes to Humilitie in the praise and commendations thereof, I may iustly attribute to our new creation, and to the dignitie and excellency of that. If you aske me what is the first, or the second, or the third, amongst the precepts of Christian religion: I must answer in the words of my Text, *regeneration*, our new creation, to be regenerated and become new men in Christ: For without this new creation, there is no freedome from damnation, no happines to be obtained; for if any man be in (and will haue benefit by the death of) Christ, he is and must be a new creature; O then, beloued, let vs strue and labour for this new creation:

Dan. 2. 34.

*August. epist.
56. ad Dioscor.*

tion ; let vs not rest in our selues, till we finde a change in our soules, and become new men in Christ. Thus if wee doe, happie and blessed shall we be. *If any man be in Christ, he is a new creature.*

But that I may explicate this point a little vnto you : Who are those that are new created, or to whom doth this new creation belong ?

I answer, To those that are in Christ : *If any bee in Christ*, saith my Text ; *To those who in him were chosen before the foundation of the world, that they should be holy and without blame before him in loue*, Eph. 1. verse 4. To those who are of the Election of grace, to whom is giuen the knowledge and faith of Christ ; for they onely are regenerated, and so new created who haue faith, because regeneration is a fruit of faith, *Acts 15. 9.* and this haue only the *Elect*, *Tir. 1. 1.* they only are called and iustified, and so sanctified, who were predestinated before of God. *Rom. 8. 30.* And therefore to them onely belongs this grace : and they either haue or shall haue it, when it shall please God to call them, (either at the first, or third, or ninth, or eleuenth houre, either in their youth or middle age, or olde age) and to send them into his vineyard, *Matth. 20.* A comfort to those who finde but the beginnings of this grace in them ; it is the gift of God, a signe of their Election : and God will in time perfect it, for *the gifts and calling of God are without repentance.* And *He that hath begun a good worke, will perfect it in his children* (saith the blessed Apostle.) Yea whom God loueth, he loueth to the end, as Christ himselfe witnesseth. So that our regeneration being the worke of God the Father, in Christ, by the holy Spirit; as he hath begun, so at the last he will wholly conforme vs to the image of Christ, in whom wee haue obtained an inheritance, being predestinated according to the good purpose of him, who *worketh all things after the Counsell of his owne Will*, *Ephes. 1. 11.* If any man

I.

Quest.

Answ.

New Creati-

on is of the

Elect.

Ephes. 4. 20.

Matth. 20. 1,

23.

Rom. 11. 29.

Phil. 1. 6.

Ioh. 13. 1.

man be in Christ, or those that are in Christ, they are, or shall be wholly new creatures.

2.

But secondly what is this new creation of the elect? or what is it to be a new creature?

*Quest.**Answer.*

What is our
new creation.
Iocl 2. 12.

Our new creation is a new resurrection; for as Christ after his death did rise againe vnto a new life, so a Christian, being buried with Christ in Baptisme, being washed from his sinnes by the blood of Christ, being watered with the teares of a true and vnfeined repentance, doth rise againe to newnesse of life; and this is our new creation. For as the death of Christ was an image of our spirituall death vnto sinne, so was his resurrection, a type of our spirituall rising againe to newnesse of life. Thus S.

S. August. En-
chiridion. cap.
53.

Augustine in his Enchiridion: Whatsoever is done, in the crosse of Christ, in the buriall of Christ, in his ascension, in his session at the right of his Father; it was so done that in these things there might be signified, the life of a Christian which is acted vpon the earth. To manifest

S. August. de
Tempore.

this further, the same Father obserues a three-fold Natiuitie: The first of *Adam*, when he was created of the dust of the earth; the second of *Eue*, when she was made of the ribbe of *Adam*; the third of Christ, when he was borne of the blessed Virgin, all different one from the other. And to these I may adde a fourth kinde, which is as much different as the rest, and this is the spirituall new birth, both of soule and body, of which our Sauiour speaketh, *Iohn 3. 7. Maruaile not that I said, ye must be borne againe: in your first birth, you were polluted by sinne; in your second therefore you must be purified by grace: your first birth was of the flesh, in which you were dead in sinne; your second birth must be of the spirit, in which you are made aliuie vnto God through Iesus Christ our Lord. And Except ye be borne of water and the Spirit, ye cannot enter into the kingdome of heauen. Ioh. 3. 5.* Our new creation then is a certaine spirituall change or new birth, of

of our vnderstandings, of our wils, of our affections, and of all our actions; for in this our vnderstandings are enlightened, our wils are rectified, our affections sanctified, and all our actions directed to the will and command of God. The whole man is regenerated, not his soule alone, nor his body alone, but both soule and body together: For all was polluted by sinne in *Adam*, and all must be renewed by grace in Christ. *Create in mee a cleane heart, O God, and renue a right spirit*, saith *Dauid*. Psal. 51. 10. *And be renued in the spirit of your minde*, saith the Apostle: Heart and minde, body and spirit, all must be new created if we be in Christ. This perfect regeneration then is to be laboured for; we must be changed outwardly, in our tongues that they speake not wickedly by blasphemie towards God, nor euill towards our neighbour: In our eares, that they be not hardened to good and delighted with euill, but swift to heare the word of truth to praise it, that the life of grace may be preferred in vs: In our eyes, that they be not full of adulterie; and to prevent this, that they behold not vanitie to lust after it; wee should make a couenant with our eyes as *Iob* did, least they bring vs to miserie, like *Achan* and his family. In our Hands that they steale not, that they shed not innocent blood, that they worke no iniquitie, least the reward of wickednesse light vpon vs. In our Feete that they make not haste to euill, that they walke not in the way of the wicked, but be ready to runne the waies of Gods commandements. We must be changed inwardly in our hearts, least impietie flow from them; yea in our affections and desires, least lust when it is conceived bring forth sinne, and sinne when it is finished bringeth forth death. This is the change that is required, and that not in part but totall. As the essentiall parts of man must be changed, his soule and body; so his integrall parts, his severall members: not part of them, the eye alone, nor the hand alone, nor the foote alone, but altogether, euery

Eph. 4. 23.
A totall regeneration required in vs.
Psal 52. 23.
Rom. 2. 24.
Psal. 39. 1.
Iam. 3. 10.
Marth. 5. 34.
Psal. 59. 7, 8.
Luk. 9. 5.
Iam. 1. 18, 19.
Iam. 1. 22.
2. Pet. 2. 14.
Psal. 119. 37.
Marth. 5. 28.
Iob 31. 1.
Ioshua 7. 25.
Eph. 4. 28.
Prou. 6. 17.
Deut. 27. 26.
Prou. 6. 18.
Isa. 1. 1.
Psal. 119. 32.
Math. 15. 19.
Titus 2. 12.
Iam. 1. 15.

- one in particular. And so not some part of the heart, but the whole heart, all the affections, all the desires of the soule: My sonne giue me thy heart. For turne vnto me with all thy heart, is the Plat-forme of this new creation giuen by the Prophet, *Ios 2. 1. 12.* This should all labour for and that in perfection, that they may bee truly conformed to the image of Christ. And yet some, yea too many there are, who liue in the Church, and thinke themselues to be in Christ; and yet harbour in them an euill heart to depart away from the liuing God, imagining that God requireth not this perfection, this totall regeneration to be in them: they thinke if their hands bee pure, their feete may lawfully be defiled with sinne. But if Christ wash not their feete also, they shall haue no part in him: if they strue not for this totall new birth, they cannot enter into the kingdome of heauen. They will be contented with wicked *Saul*, and the disobedient *Israelites* to performe part of Gods commandements, so they may let part of them alone; this totall obedience, they cannot endure. They can bee contented to destroy the common people of the *Amalekites*, and the worst of the sheepe and of the oxen; they can be contented to forsake some of their pettie sinnes, which are not so profitable nor pleasurable vnto them; But when they come to *Agag* the king of *Amaleck*, and to the best of their sheepe, when they come to their kingly sinne (be it drunkennesse, or adulterie, couetousnesse, or enuy or the like,) when they come to their *Delilah* the sweete sin in which their soule delighteth; they can by no meanes endure a change in this, here no new creation must worke vpon them; it is a string that must not be touched, a soare must not be searched: or if it be, it makes them kicke like a galled horse, and procures harsh musicke to their soules; they take him for no friend that telles them of it, yea they are angry with God that he hath made his Law against it; and yet for all this secret impietie, they will be called

Prou. 23. 26.

To be content with halfe newnes is worthy re-proofe.
Heb. 3. 12.

Ioh. 13. 8.

1. Sam. 15.
8, 9.

called Christians, and make an outward shew of holiness in their liues. But tell mee whosoever thou art, dost thou thinke thou canst come with a harlots countenance, *wiping thy lippes*, when thou hast bene a whooring, to meete thy enticing louers (the world, the flesh, or the Diuell) and stand before Christ thy spirituall husband without blushing, since thou canst not doe any thing so secretly, but he seeth thee? *For the wayes of man are before the Lord, and he pondereth all his doings*, *Prou. 5. 21.*

21. If thou shouldest know that thy owne wife hath plained the Harlot, or is estranged from thee in her affections and loue to another man, so that her shew of loue and kindnesse to thee is but in hypocrisie, least thou shouldest suspect her treachery to thee: If thou shouldest see her often meetings with him whom thy soule hateth, with thy deadly enemy, wouldest thou take it kindly at her hands, or thinke her a faithfull wife vnto thee? wouldest thou embrace her in thy armes? or set her as a seale vpon thy heart, though she loued but one besides thee? What woman would doe so to such an husband? or what husband to such a wife? I appeale then to thy owne conscience; How canst thou thinke that Christ will looke well vpon thee, if thou goe a whoring after any one sinne, and against thy conscience liue in any one impiety, which thou knowst his soule hateth? His pure eye cannot endure to beholde any wickednesse, neither shall any euill dwell with him. *What fellowship hath light with darkenesse, or Christ with Belial,* or thy Sauour with sinne, that once cost him the price of his owne blood? Oh then whosoever thou art, wash thy heart, and thy whole heart from wickednesse, that thou maiest bee saued. *If thy eye offend thee, or hinder thee from this change, that is, any thing as deare to thee as the apple of thine eye, plucke it out from thy heart and cast it from thee.* It is better, saith Christ, to enter into heauen with one eye, then hauing two to be cast into the fire of hell. It is a fearefull thing

Prou. 30. 20.

Prou. 5. 21.

2 Cor. 6. 15.

Ier. 4. 15.

Mat. 5. 29.

to liue in any knowne sinne, it maketh thy person and thy prayer abhominable in the sight of God, *Esa. 1. 15.* Striue therefore earnestly, and without hypocrisie for this totall change. Shake off the fetters of thy beloued sinne; (for I speake to thee that hast the beginning of grace in thee, and a change in some measure wrought vpon thee) and pray earnestly vnto God; and I will pray for thee with the blessed Apostle, *That the very God of peace may sanctifie thee wholly, and that thy whole spirit and soule and body, may be preserved blamelesse vnto the coming of our Lord Iesus Christ.* Thus shalt thou be happy in the change. And thus being a new man in Christ, thou shalt be vnited vnto Christ to the eternall ioy of thy soule. *If any man be in Christ he is a new creature.*

1. Thes. 5. 23.

S. Bern. in serm.

A threefold
change in
man.

3.
Quest.

Answ.

God the au-
thor of our
re-creation.

There was a threefold change in Christ; the first of sublimity, into humility, when the eternall Word of the Father, became flesh, and tooke our nature vpon him: the second, of contemptibility into maiestie, when the man Christ, who was then despised in the eyes of the world, was gloriously transfigured before his disciples: the third of mutability, into eternity, when rising from the dead, he ascended into heauen, to raigne in glory for euermore. And like vnto this, there is a threefold change in man. The first, was the change of *Adams* glorious innocency in Paradise, into the deformity of sinne and wickednesse; the second is the change out of the state of nature and naturall corruption, into the state of grace and regeneration in Christ, (and this is meant in my Text.) The third and last is the change of this state of grace, into the state of glory and happinesse for euermore; and this shall bee at the resurrection. *Adams* fall was a change; our resurrection shall bee a change; and our new creation is also a change. But who is the authour of this change? The answer is giuen by the Apostle in the next verse to my Text, *All things are of God*; and therefore our new creation is not of our selues. It is the worke of God the Fa-
ther

ther, in the Sonne, and by the blessed Spirit: For wee are his workmanship, created in Christ Iesus vnto good workes, which God hath before ordained that we should walk in them, Eph. 2. 10. We are the worke of God in Christ, and by the spirit: For according to his mercy he saucth vs, by the washing of regeneration, and renning of the holy Ghost, Tit. 3. 5. 1. Pet. 1. 23. Thus inwardly, and outwardly by the word & the Sacrament, by which the spirit doth beget & increate this newnesse in vs. No creature in the world can worke this miracle, this new birth more strange then the seuen wonders of the world; Thou art created, thou art healed, thou art saued, but which of all these is from thee oh man? Thou couldest not create thy selfe when thou wast not; thou couldest not iustifie thy selfe when thou wast a sinner, and worse then if thou haddest not beene; thou couldest not raise thy selfe when thou wast dead, because then thy strength was as if thou haddest neuer beene. Where then is our owne free will in the state of nature? Where is our merite at the hand of God? Those that are wise doe confesse a threefolde operation, not of free will to merite, but of diuine grace, and these in man, but from God. The first is our creation; the second, our reformation; the third our consummation and perfection to glory; and God is the authour of them all. And therefore to vs humility, to him belongs the glory, for hee it is that maketh vs to bee new creatures; *If any man bee in Christ, through the grace of God in him, he is a new creature.* 4. *Quest.* It is God the Father in Christ by the blessed spirit that worketh this new creation. But what kind of creatures doth he make vs? I answer, that as God in his first creation, did create Adam according to his owne image and similitude, Gen. 1. 27. So in our second creation, hee doth renue and repayre in vs by little and little, the excellency of that image which wee lost by the fall of our first parents; he re-makes vs like vnto himselfe, in wisdom, in righteousness, in true holiness, alike in all heavenly vertues.

S. Bern. de gratia & liber arbitrii.

4. *Quest.* What kind of creatures wee are re-made, *Ansiv.*

ties, as much as it is possible (as God in his wisdometh thinketh convenient) for finite creatures. To expresse the excellency of an infinite Creatour, this similitude he be-
 ginneth in this life, and will one day perfect it fully in the life to come. The absolute patterne of this image is Christ, hee is the *Idea* and liuely figure of our heavenly natiuity, both of that which we must strue for here, and that which we shall haue hereafter: *For as we haue borne the image of the earthy, so shall we beare the image of the heavenly, 1. Cor. 15. 49.* that is, that image of the new man, *Which after God is created in righteousness and true holiness, Eph. 4. 24.* In righteousness, that is, in obedience to the first table, in the duty we owe to God; and in obedience to the second Table; in the duty which wee owe to our neighbour, and in holiness, that is, in that purity of life, which we ought to haue in our own selues, our soules and consciences in the sight of God. And, *Beholding with open face, as in a glasse, the glory of the Lord; we are changed into this same image from glory to glory, even as by the Spirit of the Lord, 1. Cor. 3. 18.* So that the second creature shall be made like, but (being confirmed by grace in Christ) more excellent then the first. In the first creation God gaue vnto *Adam* rule and dominion ouer all the creatures, and in our second creation, the right of this Dominion is re-giuen vnto vs. And this Dominion we should labour to exercise. But as *Origen* and *S. Chrysostome* expresse it; we should haue dominion ouer the fishes of the sea, by ruling our appetites and lustfull desires; ouer the birds of the heauen, by pulling downe ambition with the cords of humility; ouer the creeping things of the earth, by keeping in avarice with the bounds of charity; ouer the beasts of the field, by holding in anger with the raines of temperance. And thus if we doe, we shall seeme to rule well, and be rewarded with double honour, as *Saint Paul* speaketh in another kind, *1. Tim 5. 17.* Wee shall declare our selues to be new men in Christ, such as haue our parts

*Zanchus com.
in Ephes.*

*Origen & S.
Chrysost in
Gen.*

in the first resurrection, and of whom the second death shall haue no power, *Reu. 20. 6.* For those who are new creatures are free men in Christ, and those who are in Christ are new creatures, *If any man be in Christ he is a new creature.*

Whofoeuer desireth to be a subiect in the kingdome of Christ, he must bee a new creature. But by what means may a man attaine to this new Creation? Or how may a man come to be a new man in Christ? Saint *Augustine* obserues well, that the old man in the state of nature cannot sing the new song in the state of grace, but that hee may sing it, he must strue to be a new man in Christ; but how he may be a new man, heare not me (saith the Father) but the Apostle, *Put off the old man, and put on the new,* *Eph. 4. 24.* So that as before grace we are like *Lazarus*, dead in the graue of our sinnes, vnable to rise from iniquity vntill Christ giue vs his hand and power of grace to reuiue and strengthen vs, (contrary to the error of Pelagians, of which I haue spoken before:) so after this grace we haue a spirituall life giuen vnto vs, (our vnderstandings being inlightened, and wills rectified:) and though it bee but weake, yet must wee not thinke our selues as stocks and stones, or like children sitting idle in the market place, but we must worke in the vineyard beeing called, and vsing the grace that God hath giuen vs, labour to worke out and perfect this newnesse in vs: on Gods part it is wrought by the blessed Spirit within, and by the word and Sacraments without.

But there is somewhat required of vs: that wee strue to cherish the sparks of grace which God kindleth in vs; that we reiect not the Spirit, but imbrace those speciall meanes of Faith and Repentance, and Prayer, and labour earnestly to obtaine them. Because without Faith and Repentance, none of this newnesse can bee found in vs. Faith vpon sight of our sinnes (meriting Gods iustice on the one hand,) and beholding the mercy of God in Christ, on the other hand, worketh in vs that
godly

5.
Quest.
By what
meanes wee
may attaine
this newnes.
S. August.
Tom. 9. de de-
cem chorais.

godly sorrow which causeth repentance neuer to be repented off: That *misericordia*, that dolour and griefe arising in the heart for sin, committed against so good a God, so mercifull a Father: it is a meanes by the operation of the Spirit, to beget in vs that *metamorphosis*, that change of the minde, that newnesse which is so acceptable with God in Christ. As the Eagle feeling her wings heavy, doth plunge them into a fountaine, and washing off her olde Feathers, reneweth her youth: So likewise a Christian feeling the the burden of the old Man, must wash himselfe in the fountaine of repentance, in a riuer of teares for his impuritie, that by this meanes, washing off the old Feathers of sinne, hee may put on the new wings of righteousness; by which hee may flie with comfort (strengthened by grace) to the heauenly Tabernacle. It is related againe of the Eagle, that when the vpper crooked part of her bill doth grow long that she cannot eate her meate, she striketh her bill against a stone, and breauing off the part that did hinder, reneweth her strength: After the same manner, we must breake off the impediments of our sinnes by repentance, that hinder vs from taking the heauenly food of our soules, (as *Daniel* counselled *Nebuchadnezzar*,) that with the Eagle we may be renewed; and strengthened more and more by Christ in the inner man, that Christ may dwell in our hearts by faith, and our faith appeare in holinesse, without which no man shall see God, *Heb.* 12. 14.

Ioc. 2. 22.

Baradim.

Dan. 4. 27.

Ephes. 3. 16. 7.

S. August. lib.
3. de Ciuit. dei.
& in Psal. 56.

Lastly, S. *Augustine* relateth of the Serpent, that when she groweth old, she draweth her selfe through a narrow hole, and by this meanes, leauing her old skinne, she reneweth her age. Our Sauour bids vs, to be wise as Serpents, *Matth.* 10. 16. And if in any thing, sure it is in this, that wee should follow their wisdom, that forsaking the broad way of vices, wee may passe through the narrow and strait way of repentance, and leauing off our olde Coate of sinne, wee may be cloathed a new with the rich garments

garments of righteousness, and so become new men in Christ. If any man be in Christ, he is a new *Creature*.

But how may a man know whether he be a new Creature or not? since there are so many in the world that make an outward shew of this new *Creation*, and haue nothing lesse to be found in them; that make Religion a cloake of hypocrisie, to couer their enormities; that are like an Iuy bush at a Tauerne doore, where there is no Wine to be had: or like a blazing Comet, that seemeth glorious for a while, but falleth to the ground on a foudaine; or as Christ himselfe compareth them, like sepulchres, that seeme faire on the outside, but within are full of dead mens bones and rottenesse. And therefore since there is such deceite, how may a man know whether hee be a new *Creature*, and so in Christ or not? The maister of the Sentences moueth a like question concerning

⁶
Question.
How to know
we are Christians.

Faith, whether a man may know that he haue faith or not? And S. *Augustine* resolueth it, *Fidem ipsam videt quisque in corde tuo esse, si credit, vel non esse si non credit.*

Mat. 32. 27.

Sent. lib. 3.
Dist. 2. lib. 3.
Trinit. cap. 1.

Euery man may see Faith to be in him, if hee belecue, or not to be, if he belecue not. In like manner it is with this new *Creation*, we may see by diuers signes, whether we be new men or no: of many I wil giue you a few. There were

four Riuers in the Garden of Paradise, and there are four Riuers that water the Garden of God, which is the soule of a new *Creature*. The first, is the bewailing of our naturall corruption, and the guilt of sinne, like that which did compasse the Land of *Æthiopia*. The second, the charitable compassion of our brothers misery; like that which ran towards the Countrey of *Assyria*. The third, a consideration and loue of Diuine grace; like that which diuides the Kingdome of *Babylon*. The fourth, an affectation of heavenly vertues; like that which did compasse the whole Land of *Hauilah*. These haue the dew from aboue, and the water from below; the waters

Answer.
1 Signe.
S. Bernard, in
simil.

1.

2.

3.

4.

of the Sea, of the Riuer, of the Fountaines, and of the Snow, all to make plentifull with spirituall graces; and if thou canst finde these foure spirituall Riuer in thy soule, then maist thou be perswaded, that thou art a new Creature.

2 Signe.

1.

2.

Secondly, the Spouse in the Canticles hath two eies like Doues, *Cant. 4. 1.* These two are in the soule of a new Creature. The first is a true meditation of the loue of Christ, like a Cordiall Eleatuary to comfort the heart. The second, is the high estimation of heavenly glory, like a burning fire, to inflame our soules with the desire of Heauen; these wound the heart of the Bridegroom Christ Iesus. And if thou canst finde these in thy soule, then mayest thou bee perswaded thou art a new Creature.

3 Signe.

1.

2.

3.

Thirdly, there is a three-fold bed whereon our Sauour doth delight to take rest. The first is, the vnitie of the two Testaments, which is as the wombe of the Virgine wherein he was conceiued. The second is, the Church of his Elect, which is as the Manger wherein he was laid at his birth. The third is, the soule and conscience of a new creature, which is as the graue in which he was buried. And if thou canst find Christ thus resting in thy soule, thou mayest certainly bee perswaded that thou art a new Creature.

4 Signe.

Fourthly, if you obserue the Moone when shee is decreasing, she hath her open ends downewards, and is shut vpwards; But when shee is increasing, shee hath her open ends vpwards, and is shut downewards: So likewise, men that are meereley naturall, they haue their hearts open downewards, being set onely vpon the earth and earthly things. But men regenerated and made new men in Christ, they haue the open ends of their hearts euer vpwards towards God, heauen and heavenly things. For God hath giuen vnto man a heart with the broad end vpwards, and the narrow end downewards, to teach vs that

that our hearts should be open towards heauen, and shur towards the earth. And if thou hast thy heart thus spiri-
tually disposed and ordered within thee, thou mayest as-
fore thy selfe that thou art a new *Creature* .

Lattly, there is a relation of a Controuersie which fell ; Signe.
out on a time betweene the Scottish and the Irish, about
a little Iland lying betweene them, to whom it did be-
long; and being put to arbitrement, it was thus decided.
If any venomous serpent will liue within it, then it belon-
geth to the Scottish: but if they die quickly, or passe
away from it, then it belongeth to the Irish: For this is
the nature of the Irish ground, that no venomous serpent
will liue within it. And in this manner, beloued, you may
decide the question betweene you and your owne hearts.
Search into them, if any venomous serpents, that is, ser-
pentine finnes, the temptations of Satan, the spawne of
that great serpent the Diuell, will liue and grow vp with-
in them; if your hearts be still a nest of vncleane birds, of
noysome lusts, which bring the soule to perdition: If you
cherish these in your soules with delight and pleasure, and
suffer them to grow vp in your liues to the dishonour of
God, and shame of your selues (as there are two many in
the world that doe;) It is euident that you are yet in
the state of nature and naturall corruption, yee are olde
men in sinne, vnregenerated, in whom this new *Creation* is
not to be found; and therefore as yet you are neither in
Christ, nor can you (without repentance) haue any bene-
fit by him. But if the temptations of Satan, the world, or
the flesh, be but like sparkles flying in the ayre, or falling
on the water, that sodainely perish and vanish away: If
they be but like seed sowne by the way side, that want-
teth rooting; or like Corne on the house top, that wither-
eth before it be plucked vp, before it bring forth fruite;
or if these seede of the Diuell, these euill lusts, and con-
cupiscence should grow a while like the tares amongst
the wheat, and appeare in your actions: Yet if you espie
them

Math. 13. 27. them betime like the faithfull seruants, and bee diligent and carefull to plucke them vp, that they choake not the wheat, the good seedes of grace, the good motions of the Spirit within you. If you labour faithfully to quench the sparkes of sinne, (hauing by Satans violence, and your owne weakenesse, broken forth into the flame of some euill deeds in your liues) with the teares of true repentance. If you find a sorrow in your soules, that you haue yeelded so much to Satan, as to entertaine his euill motions; as not to haue beene more watchfull to auoide his sleights, more carefull to escape the occasion of his entisements; but suffered lust to proceed so farre, as to conceiue and bring forth sinne in you, yea some open sinne, to the dishonour of God and shame of your profession: (for into such may the deare child of God fall by the violence of temptations:) If this be a griefe to you; and that you can flye by faith in Christ, like Prodigals, to the Father of mercy, bewailing your sins, and crauing pardon; and resolute with your selues to bee more carefull hereafter, to eschew the euill, and todoe the good: If you finde (with *S. Paul*) a will and desire in you to cherish the graces that God hath bestowed vpon you; and so to encrease your regeneration, that you may be conformed to the image of Christ: It is euident that this new *Creation* is begunne in you; And therefore without question yee are in Christ, and Christ who by his Spirit hath begunne so good a worke, he will encrease his grace, and one day bring it to perfection, to the eternall ioy and comfort of your soules. For if any man be once in Christ, he is and shall be a new *Creature*.

1.
Obiection.
Against our
new *Creation*.

But what if I haue not these signes of newnesse in me (may some man obiekt,) am I therefore out of Christ, and so haue no part of his death and passion? then am I in a fearefull and miserable estate; for I finde that Satans temptations oftentimes get the victorie ouer me, that I am not able in many things to resist them; that I haue
much

much corruption in me; for I see a Law in my members, rebelling against the Law of my minde, and leading me captive to the Law of sinne, so that what I would doe, that doe I not, and what I would not doe, that doe I. I answer this was Saint Pauls complaint, Rom. 7. 19. And know this for thy comfort, that if thou hast but the beginnings of grace, and a desire to haue them increased, thou art entered into Gods hospitall, and God will in due time wholly cure the wounds of thy soule; he will powre in wine and oyle, and not leaue thee till hee bring thee to perfect health. And this struiing and combating against sinne (though it be yet but in the Embrio, in the conception as it were, in desire only, yet) it is an euident signe, that grace hath entred into thy heart, and this new creation is begun in thee. For while the strong man armed keepeth the palls, the things that he possesseth are in peace: that is, so long as Satan dwelleth in the corrupt heart of a naturall man, without any grace of faith, or this spirituall newnesse in him; all is in peace, there is none of this combating or struiing betweene the flesh and the spirit in his soule. But when a stronger then he commeth, that is, when Christ commeth to dwell in the heart by faith, and by his Spirit to worke in vs this new creation, then is the warre begun betweene Christ and Belial, and this combate to be found in the heart of a Christian; which is a plaine demonstration that thou art in Christ, yea though thou finde many corruptions which are not yet fully purged from thy heart. For as a living body although naturally it be the subiect of sence, yet one part may for a time be benumbed when the rest are quicke and liuely; so a regenerate man, in whom this worke is begun, may haue some part vnreformed, when the rest is renewed by grace. As a man is not borne a strong man at the first, nor a plant growne vp to a tree in a moment: so it is with the state of a Christian, we are by degrees conformed to the image of Christ. *Ve. Musculi in*
his creatura non ita subito exiunt, nec noua repente indit.

Answer.

To comfort
a weake Chri-
stian.

Luk. 10. 34.

Luk. 11. 27.

22.

Musculi in
Tat.

S. Bern in
serm. 1. Domin.
Palm.

tnr. (saith a good interpreter) The old man is not so soone put off, nor is the new man so soone put on; this must haue time to be brought to perfection. It is a comfortable obseruation of S. Bernard: *Qui parvulus natus est, parvulus a gratia non excludit*, He that was borne a little one himselfe, doth not exclude little ones from grace, that is, such as are babes in this new creation. For as a little branch is as truly in the vine, as a great one, though it bring not forth so much fruite; so is a man that is but a new conuert, and newly engrafted into Christ by faith, as truly in Christ: yea and (though he be weake in himselfe, and may seeme easily to be broken off, yet) Christ will keepe him as sure in him, and nourish him with grace, till he come to strength, as he that hath beene a long time in Christ, and obtained an excellent measure of this new creation. For hee that is once engrafted into Christ by faith, though Christ may suffer him to bee shaken with the winde of temptations; or with *Peter* on the water to feare and doubt and begin to sinke, (being affrighted with the waues of Satans assaults,) though Christ may leaue him to himselfe for a time, yet he will neuer totally and finally forsake him: he will not suffer the winde to breake him off, nor the waues of the sea to drowne him: For though we be weake, yet Christ is strong; though we be often vnconstant, yet Christ is constant in his loue to the end.

Math. 14. 30,
31.

Imperfect-
nesse in our
brethren, no
sufficient
cause to con-
demne them
for repre-
bates.
Ezekiel 47.
3, 4, 5.

Seeing therefore this grace of newnesse in a Christian, is but like those holy waters in *Ezekiels* vision, first to the ancles, then to the knees, after to the loynes, and at last a great riuer not to be passed ouer, that is, not perfect at first, but increasing by degrees; and since that many who are engrafted into Christ, may yet haue some corruption to be found in them not fully cleansed: It must teach vs not rashly to condemne those for hypocrites, for such kinde of Ciuill honest men which cannot be saued, whom we may see subiect to some imperfections. What though thy brother hath not obtained so great a measure
of

of grace as thou hast. Is it the part of a Christian, in an instant to enter into the treasure of Gods secrets, and condemne such a one, for a reprobate? Who gaue thee authoritie to climbe vp into the Iudgement seate of Christ, that thou shouldest so speedily pronounce sentence against thy brother? and because regeneration is but new begun in him, exclude him quite out of the fauour of God? Charitie is the badge of a Christian, and thence thou mayest learne a farre better lesson. *Judge not that ye be not iudged.* If thou seest thy neighbour wicked, labour to conuert him; If thou seest him ciuilly honest, outwardly iust in his actions to men, keeping in some good measure, the second table; but not so diligent as thou art in obseruing the first: if he haue only restraining grace, as thou mayest imagine (though it be hard to iudge the heart, of which God only is the searcher;) Damne him not presently (and much lesse thy weake brother, for euery slippe and fall into sinne by Satans violence, or his owne frailtie;) but grant him the benefit of repentance, and pray for him rather, that God would giue him renewing grace, that by little and little he may wholly be changed, and come to that perfection which thou thinkest thou hast obtained. Thus shalt thou more easily winne thy brother, and declare thy sinceritie that thou desirest his good. If thy zeale be hotte, guide it with knowledge. Euery plaister is not fit for one soare; some must haue wine, and some oyle, some the *Law*, and some the *Gospel*; Luk. 10. 34. if thou apply not aright, thou mayest sooner wound then heale, sooner destroy then saue the soule of thy brother. I conclude this with this admonition. Take heede least Satan infect thee with spirituall pride. A censuring spirit is one marke of an Hypocrite: the Pharisee condemned the Publican; but humilitie receiued the blessing: *This man went home iustified more then the other*, Luke 18. 14. Secondly, this fauour of God in Christ Iesus, that hee accepts lambes as well as sheepe, Babes in grace, as well as men stay.

Math. 7. 1.

2.
Gods acceptance of small grace (in Christ) no argument to stand at a

men of riper yeeres, must not mooue vs to stand at a stay, or to sit idle, as if we needed not to goe any further; for there is a groweth in graces required of vs. *Grow in grace* (saith the Apostle.) 2. *Pet.* 3. 18. And *Be* (that is, strue to be) *perfect as your heavenly Father is perfect*, saith our Sauour, *Matth.* 5. 48. Howsoeuer sometimes by the subtiltie of our spirituall enemies, we may be like the

Luk. 23. 45.

Ioshua 10. 12

2 King. 20. 9.

Sunne at Christ death, *darkened* with the thicke mists of temptations or afflictions: yet we must not be like *Ioshua's Sunne* that stood still: nor like *Ezekiah's Sunne* that went backwards; but like *Dauid's Sunne* that commeth forth as a Bridegroom out of his chamber, as a Gyant to runne his course. *Psal.* 19. 4, 5. *I haue a Baptisme*, saith Christ, to bee Baptized withall, and how am I straitened till it be accomplished? *Luk.* 12. 50. We haue a Baptisme likewise to bee Baptized withall, namely this regeneration and newnesse in Christ, and how should we be straitened, till it be perfected in vs? There be many that wil strue to be in the newest fashion, to haue the newest head-tyre, the newest vpholder for their pride: but they will not strue to be new creatures; except it bee by daubing and painting their faces with hellish deuices, taking vpon them to mend their creation, as being angry with God, because hee hath made them no better. But shall the clay challenge the potter, and say why hast thou made me thus? Certaine it is, that as a painter hauing finished his worke cannot endure that a stranger should come and lay other colours vpon it; so is it impossible God should endure that a mortall woman whom he himselfe hath created, should by painting her face, take vpon her to correct the workmanship of God. True it is, that cursed and painting *Iesabel* was one of this number; but the vengeance of God brought her to a fearefull destruction, the dogges did eate the flesh and drinke the blood of *Iesabel.* 2. *Kings* 9. 30. I will end this obiection with that exhortation of *S. Bernard*: Studie to please Christ Iesus,

*S. Bern. de mor-
do bene viuendi.*

not

not with pretious garments, or new fangled fashions, but with newnesse of life : not with the beautie of the flesh, but with the beauty of the mind ; not with the outward face, but with the inward heart ; by putting off the old man, and being cloathed with the new : and endeaour earnestly for an increase of this newnesse ; thus shalt thou shew thy selfe to be a Christian, and so to bee a fauourite of Christ, not onely to dwell with him (as the fauourites of Kings so highly esteemed) but to dwell in him, and he in thee, which is farre better : *If any man be in Christ he is a new Creature.*

But once againe some Christian may reply, howsoeuer I haue heretofore felt these beginnings of grace, and some of these signes of newnesse in mee, by which I might bee perswaded that I was in Christ, and Christ in me: yet now I finde that I am subiect to manifold temptations, and am sometimes ouercome to fall into grieuous finnes which wound my conscience; yea I see a decay of grace in mee, I finde a weakenesse of faith, and a kind of deadnesse in my soule, so that I delight not in the Law of God, as I should ; nor doe I feele that assurance of the fauour of God, and of my saluation as I desire; and therefore I feare that my faith was but feigned, and my holiness but in shew, and so that I am not in Christ nor Christ in me, and hence I conclude that woefull and miserable is my estate.

This obiection is large, and hath diuers parts, but I will answer all as brieue as I can. And first for the conclusion, who is it that tels thee that thou art not in Christ, nor Christ in thee ; and therefore thou art out of Gods fauour, and the benefit of Christ belongs not vnto thee ? Thou wilt replye, it is thine owne conscience, seeing thy decay in faith, in holinesse, and the burden of thy finnes too heauy for thee to beare : this pronounceth the curse against thee, because thou hast not continued in those things that are written in the booke of the Lawe to doe them ; Deut. 27. 26.

N

because

2.

Obiection of
Satan to
moue to
despaire.

I.

Ans.
First of the
conclusion.

Quest.

because thou hast not that measure of grace which should be in a Christian, in one that is in the fauour of God. But once againe, who is it that perswades thy conscience to this doubting vpon these grounds? If thou canst not tell, I will answer for thee: it is either God, or Satan that puts this into thy minde.

I.

Ans.

How and to
what end
God suffers
doubting.

First it may be, it is God, and then it is certainly for thy good, that God for a time leaueth thee to thy selfe, and suffers these doubtings to be in thee. It may bee it is for some secret sinne, for which thou art not yet humbled, or of which yet thou hast not a true sight and repentance; and then God doth it to worke a humiliation in thee, that thou mayest be conuerted and turne truely vnto God; or it may be, it is to keepe thee from securitie, to make thee the more to feare sinne and the fruit of sinne (this spirituall desertion) that thou mayest auoyde it: or to preuent spirituall pride; or to try thy faith, patience, constancy, and trust in his promise; or to moue thee to esteeme better of the seruice of Gods lone, and of these spirituall graces in thee hereafter: or to teach thee that confessing thine owne vnworthinesse and weakenesse in performing of the Lawe, thou shouldest flye by earnest prayer vnto Christ, who hath performed it for thee, & implore mercy at his hands, with the renewing of these graces and assurance of Gods lone againe vnto thee; because in him God is well pleased, and in him thou mayest finde mercy in the depth of misery. If it be God, it is for these or the like ends, and it is a sure argument to confirme thy faith, to ascertain thee that thou art engrafted into Christ, and that mercy embraceth thee on euery side.

2.
How and to
what end
Satan moueth
to doubt.
1. Pet 5.9.
Ionas 4.7.
Iſa. 50.4.

Again, if it bee Satan that tempteth and perswadeth thee to this doubting, he doth it to worke despayre in thy soule, and so to procure thy vtter destruction. And therefore beleeue him not, yeeld not vnto him; resist the temptation at first entrance, preuent the occasion by not musing too much (without asking counsell at the learned) of those

those high mysteries which thou vnderstandest not; and auoide solitarinesse, the opportunity that Satan desires to hatch his mischieuous practises (when *Eue* was alone, Gen. 3.2,3. she was tempted by Satan.)

Be circumspect and giue no credite to him that persuaades thee to such euill motions. First, because *hee is a lyar*, *Iob*. 8. 48. Secondly, because *he is thy enemy that seeketh thy destruction*, 1. *Pet*. 5. 8. And why shouldest thou beleue a lyar, and giue credite to thy aduersary, rather then to the sweete promises of the Father of mercy? This were iniustice in thee, to preferre Satan before God, and thy enemy before thy friend. How full the Scripture is of the sweet promises of mercy, if thou searcest, thou maiest finde to thy comfort. And therefore hold this for a ground, that though thou mayest be subiect to doubting, yet by Gods assistance (with holy *Iob*) thou wilt neuer despaire, but pray earnestly and without ceasing for the gift of perseuerance, and the re-assurance of Gods fauour; thus shalt thou finde comfort in the latter end. And thus I haue answered thy conclusion, to shew that thou oughtest not to despayre of the Fauour of God in Christ: because Gods mercy is free, for the merit of Christ, not for thy deservings.

Againe, that thou art subiect to diuers temptations, and entised often to grieuous sinnes: sometime to thinke that there is no God, to doubt of the Scripture of God, of his providence, his power, or the like; sometimes to deny Christ, sometimes to lay violent hands vpon thy selfe, sometimes to sinne against the first table, and sometimes against the second: and that although thou desirest and prayest to be free from them, and from those ill motions and corruptions that are in thee, yet thou findest that thou canst not, (Satan, the world, and the flesh not leaning off to assault thee) and therefore beginnest againe to feare thy estate, to doubt of Gods loue, and to bee perswaded that the promises of grace belongs not vnto thee; and

Ezek. 18. 27.

Mat. 11. 28.

Iob 13. 14, 15

2.
Answ.
Of Satans
obiections.

therefore thou oughtest not apply them particularly vnto thy selfe.

1.

These chafes
of doubtings
in the heart of
Gods child-
ren.

1. Tim. 3. 2.

I answer, that these temptations and corruptions may sometimes be found in the best of Gods children (in those vpon whom hee hath bestowed an excellent measure of grace) arising either from the corruption of their owne natures, from which they are not yet fully purged, and in which there are the seedes of all these finnes, of atheisme, infidelity and the like: or els from the temptations of Satan, from which they neither are, nor can be free so long as they live in this vale of misery. *Paul* was often buffeted with Satans temptations, *Peter* had a shrewd fall when he denyed his master; *Noah*, *Lor*, and faithfull *Abraham* had their resurrections from sinne, and *Dauid* was constrained to pray, *Create in me a cleane heart oh God*, and how terrible were *Iobs* temptations? *Iob*. 6. 4. If these then were not free, how canst thou looke to be priuiledged?

2.

Christians in
this life are
euer fould-
ers and haue
these enemies
to fight a-
gainst.

1. Pet. 5. 8.

Mat. 27. 49.

But to satisfie thee further, know that thou art yet a member of the Church militant, and therefore subiect to this fighting and warring continually against sinne and Satans temptations; nor canst thou be free from these till thou art a member of the Church triumphant, which shall be in the world to come. For first, thy regeneration is not perfect in this life, and therefore the seedes of sinne and corruption remaining, there is a feare and doubting in Gods dearest children, yea and sometimes a kind of despayre; but Christ hath felt the terror of Gods absence that the faithfull might be deliuered fro it; yet there will be a continuall combate in thee betwene the flesh and the spirit. Secondly, Satan is a perpetuall enemy, and he will neuer leaue off to seeke thy destruction. Howsoever therefore thou mayest get the victory and bee at peace for a time, (when vpon true repentance thou art reconciled vnto God,) yet thy enemies will adventure againe, and thou shalt bee sure of many skirmages with them before thou canst passe through the wilderness of this

this world to the Canaan of heauen. Temptation is one signe that thou art the child of God, and it is profitable for a Christian, therefore Saint *Iames*, Count it all ioy (saith he) that ye fall into diuers temptations, knowing this, that the tryall of your faith, worketh patience, *Iam. 1. 2, 3, 4.* Our Saviour himselve was tempted, and that to grievous finnes, to idolatry, to distrust in Gods providence, to doubt whether hee were the Sonne of God or not; to pride, and vaine-glory, yea to lay violent hands vpon himselve, and be the cause of his owne death; and when the deuill left him, it was but for a season, *Luk. 4. 13.*

Saint *Paul* was an excellent Christian, and the deare child of God, and yet could not bee free from these assaults; he had the seeds of sinne in him, and a law in his members rebelling against the law of his mind, and often leading him captiue to the law of sinne; he had inward enemies, and he was not free from outward; the messenger of Sathan was sent to buffet him; that is, Sathan assaulted him with one temptation or other to moue him to sinne. And Saint *Paul* prayed thrice, that is, often and earnestly to be free from it, that hee might haue had no more of these assaults; and why did not God grant his desire? If he would haue given this freedome to any, then why not to Saint *Paul*? I answer, the state of Saint *Paul* required it, (being a member of the Church militant) that he should not be free, least he might grow secure, leaue off fighting, and so cease to be a Souldier, which we must not doe in this life; for we must fight manfully, and be faithfull Souldiers to the death, that Christ may giue vs the Crowne of life, *Reuel. 2. 10.* *Demonis est mala suggerere, nostrum est non consentire*, It is the propertie of the Deuill to suggest euill motions, but it is our parts not to consent vnto them; for as often as we resist them, so often we ouercome the Deuill, & we honor our God, who visiteth vs that we should fight, who helpeth vs that we may ouercome, who strengtheneth vs that we faint not in the

Rom. 7. 13.

2. Cor. 12. 7. 3.

S. Bon. 86.
item,

combate, as Saint Bernard excellently. To be tempted by Satan is Satans sinne, not thine; but to yeeld and consent to temptations, this is sinne in thee. Christ was tempted (as I said before) but temptations to him were but like sparkes of fire falling vpon the waters, quickly quenched. But to vs they are like sparkes falling vpon tinder, or dry tow, quickly set on fire; and therefore we had neede to pray that our hearts may be wet with the dew of Grace, that we may the better resist and ouercome them. And comfort thy selfe with this, that God (who is thy louing Father in Christ) hath the Deuill in chaines; and as hee stayeth the waues of the Sea at his pleasure, *Iob* 38. 8. so he holdeth Satan as with bit and bridle, that hee can tempt thee no otherwise, nor any longer then God seeth for thy good, as is euident by the example of *Iob*. Chap. 1. 12. And if the children of God be tempted and ouercome by thē, yet vpon true repentance and comming vnto Christ, we haue an aduocate with the Father, *Iesus Christ the righteous*, and he is the propitiation for our sinnes. 1. *Iohn* 2. 1. *If we say that we haue no sin, we deceiue our selues, & the truth is not in vs; but if we acknowledge our sinnes, he is faithfull and iust (according to his promise) to forgieue vs our sinnes, and to cleanse vs from all vnrightheousnesse.* 1. *Iohn* 1.

We must not then conclude, that because we are subiect to temptations, or because the seeds of sin are still in vs, and the corruption of our nature not fully purged, that therefore we are out of the fauour of God; (for these may be in Gods dearest Saints.) But wee must pray to God for help; Because he is the Lord of peace, who giueth peace to his children. Cast therefore thy care vpon God the finisher of thy faith, 1 *Pet.* 1. 2. And labour earnestly to resist these temptations, and endure the combate with patience, hauing an eie to our Captain, Christ Iesus, who is the Author and finisher of our faith, *Heb.* 12. 1. 2. And to strengthen thy faith, and free thee from doubting the better, let me entreat thee to remeber, that the state of a

Chri-

2. *Thess.* 3.
16.

Heb. 10. 35.

Incourage-
ments from
the state of a
Christian. to
endure the
combate.

Christian in this life, is but like a man on the top of a tower; so long as he lookes vpwards, he stands sure without doubting, but if once he looke downe, his head begins presently to bee giddy, and hee feares falling. So whiles we looke vpto Christ, and remember how God freely accepts vs as righteous in him, we are confident of our estate and of Gods mercy in Christ; but if wee cast downe our eyes vpon our owne corruptions, our weaknesse of faith and holinesse, then doubtings beginne to assault vs. We must not then seeke peace in our selues, but in Christ who is our peace, and in whom (vpon repentance) we are iustified freely by his grace. Or whensoever thou art in temptations, or doubtings trouble thy soule, remember that thy estate in this life, is like *Peter* on the water, whose faith at first was so strong, that at the call of Christ hee came boldly to him on the water without doubting. But when he saw the waues comming against him, he presently doubteth & feareth drowning; beginsto sink, til finding himselfe vnable to saue himselfe, he flyeth to Christ, & prayeth earnestly to him for help, *Master saue me, I perish.* And then Christ giueth him his hand, and bringing him into the ship, saueth them from drowning. And in like manner it is with a Christian; at first when Christ calleth him to faith and repentance by the preaching of the Gospell, being perswaded by the Spirit of God to belecue, hee comes boldly vnto Christ, being moued by the excellency of Christs merit, and the free promises of grace and mercy in him; but when he once comes to see his vnthankfulnesse, and the weaknesse of his faith and obedience; the vnbeliefe, and want of Sanctification in him: then (the waues of Satans temptations and corruptions of his owne nature assaulting him) feares and doubtings sease vpon him: and he is ready to sinke downe into the Sea of despaire for want of Faith.

If this be thy estate, what must thou now do, but confesse

1. Simil.

Ephes. 2. 14.

Rom. 3. 24.

2. Simil.

Mat. 14. 28.

29. 30. 31.

4.
Weake Chri-
stians shold
imitate *Peter*.
Iam. 5. 13.
Iames 1. 17.

2 Pet. I. 10.

fesse and acknowledge the owne weakness, and insufficiency, and with *Peter* (being guided to him) flie vnto Christ, and pray vnto him for comfort, the Author and fountaine of life and peace. *If any man be afflicted, let him pray,* (saith *S. James*.) Thus will Christ giue thee the hand of his gracious assistance, (as he did to *Peter*) and deliue- ring thee in his due time from the waves of feare, and Sea of despaire, hee will bring thee safe into the ship of Comfort, and re-assurance of his loue and fauour againe. And to find out this assurance and perswasion of thy Ele- ction and Gods fauour, to which *S. Peter* exhorts that by holiness we may perfect our assurance, (as *S. Paul* exhorts to worke out our saluation with feare and trem- bling, to keepe vs from security and presumption, *Phil. 2. 12.*) As he that would find the Sea, must take the Riuer by the hand, and follow that: So a Christian, who would find out his Election, and be assured of his Calling, hee must goe to the golden Chaine of his Predestination, and lay hold on those linkes first that are neerest vnto him: He must beginne, first, to finde out the effects and fruites before he can finde the cause. The Sunne rising is knowne by the light approaching, the fire by the heate, the tree by the fruite, and so our Election by the effects and signes of it. If we go first to that vnsearchable depth of Gods secret counsell, to that most glorious Sunne of his wonderfull decree: (as Satan will moue vs to doe, hiding the effects and signes of his free grace from vs, that we may be confounded in the search of the cause) how can we chuse but be drowned with the depth, and haue the eyes of our weake faith, dazelled with that vn- speakeable brightnesse of the wisdom and knowledge of God? For in this manner, *How vnsearchable are his iudgements, and his wayes past finding out? Rom. 11. 33.* If we find the light then in vs, we need not doubt but that the Sunne of Gods fauourable countenance in our free Election hath shined towards vs, and once shining vpon

vs.

vs : though it be eclipsed or darkened by the cloudes of temptation, or corruption for a time, yet when God seeth it fit for vs, it will shine againe; for being once giuen, it can neuer be totally and finally taken from vs. To finde thy desire therefore, consider that of S. Paul, *Rom. 8. 29.* *30. 31. 31. Whom God did foreknow, hee did also Predestinate, to be conformed to the image of his Sonne,* partly by inherent righteousnesse and sanctification wrought by the Spirit, begonne in this life, and to be perfected in the life to come; and partly by glory with Christ for euer in heauen. And *whom he did Predestinate* to this end, freely in Christ before all time, *them he calleth* in time by the preaching of the Gospell, from the darke ignorance of the world (who know not the way to happinesse) vnto the light of the knowlege of Christ. And whom hee hath thus called to know Christ and beleue in him; that is, to be perswaded that the Sacrifice of Christs death and Passion hath sufficiently and fully satisfied the iustice of God for their sinnes, (they repenting of their sinnes and comming vnto Christ to be refreshed by him) *Them also he iustificeth,* that is, accepteth as iust and righteous freely for Christs sake, by the consideration of which they haue and may haue peace with God : (because God is reconciled and at peace with them in Christ) *Rom. 5. 1. And whom he iustificeth, them* (saith the Apostle) *he will glorifie.* But first working regeneration and sanctification in some measure in them; and so conforming them to the Image of his Sonne, (of which the Apostle had spoken before) effecting (I say) a change in them by his Spirit. First, in their vnderstandings to know, and in their wils to desire good, that which may be pleasing in the sight of God. Secondly, in their liues and actions (in thankfulnessse to God for their free iustification in Christ,) to strue and endeavour to the vttermost of their powers to doe that which is agreeable to his will, till hauing finished their course, they obtaine glory in heauen.

Rom. 11. 29.

The meanes
how to find
out our Electi-
on.

Math. 11. 28.

This is the order of our saluation; and wee must not now begin at the first of these, the Fore-knowledge of God, or the Act of Gods Predestination, to know whether we belong to God or no (for then we are sure to bee confounded;) but we must begin at the last of these that is giuen to the Saints in this life. And this is our sanctification, and newnesse of life, of which our Apostle speakes in

2 Cor. 13. 5. my Text. Proue & examine thy selfe then (as the Apostle exhorteth) aske thine own conscience, and looke with an vnpartiall eye, as not to flatter thy selfe with the conceit of that grace which thou hast not, so not to deny thy selfe that grace which thou hast. See if thou canst find in thee: First this change, that whereas by nature, first thy will and desires were corrupted, lusting wholly after sin, and being contrary to the Law of God, by grace thy will and desires are now to doe good; and thou art sorry that thou hast not a greater measure of grace in thee to desire better, to hunger & thirst more earnestly after righteousness: know for thy comfort, that in this thou art blessed, *Matth. 5. 6.* and in the end thou shalt bee satisfied. Secondly, for thy actions, which by nature were vile and wicked, being the workes of the flesh, of which *S. Paul* speaketh, *Galat. 5. 19. 20. 21.* (or the like) vnto all which we are subiect by nature; yea, not onely to do such things but to haue pleasure in them that doe them, as the Apostle testifieth of the Gentiles, *Rom. 1. 32.* yea, to worke all vncleanenesse euen with greedinesse: yet now thou art changed, so that thou louest not sinne, but hatest it, nor delightest to commit any iniquity, but art sorry for it, if thou know once that thou hast done that which is contrary to the Law of God. Yea that thou hast a loue and desire and endeauour to performe the whole law (which is that perfection of parts required in a Christian in this life (for we must haue an eie to all Gods commandments as *Dauid* had;) if thou canst find these and the like signes in thee, though it bee but imperfectly in respect of that perfection

I.
Rom. 7. 5.
Rom. 8. 5.

Mat. 5. 48.

Psal. 18. 21.

perfection of degrees which wee cannot attaine vnto in this life. For our best actions are and will be full of imperfection; yet these are infallible signes, that thou art in Christ, that Christ dwelleth in thee by his Spirit, working these good things in thee, and therefore thou hast faith; by which thou being iustified, thou art certainly called; and being effectually called, thou art certainly the true childe of GOD, and thy name is written in the booke of life, which being once written, can neuer be blotted out. This is the way to be assured of thy Election, and the more holinesse and sanctification thou canst get, the more sure thou maist be. But if thou yet doubtest, because of thy imperfection in these, because thou art not yet fully regenerated, know that Christ is thy perfection, and God beholdeth thee in him. For if we looke vpon our selues, when wee haue done all that we can, we must say we are vnprofitable seruants: and for peace in our selues, we cannot find it; so that as *Noahs* Doue was constrained to flie to the Arke, before shee could find where to rest, so are we constrained to flie to Christ, before we can finde rest to our soules, *Math. 11.*

29. As the Israelites therefore whensoever they were stinged, did goe presently to the *brazen serpent*, by beholding of which, they were cured: so whensoever thou art wounded by sinne, or moued to doubting by thine owne weakenesse, or Satans temptations, flie presently to Christ, behold him by the eye of Faith, how he was crucified, how he shed his blood, how he died, and rose againe; how he sits on the right hand of his Father, and maketh intercession, and all this for thee to purchase thy peace. *Num. 21. 9.*

And with this perswasion, possess thy soule in patience, and hope that thou shalt one day inioy that inheritance of the Saints, where is freedome from all these feares and doubrings, which he hath bought for thee, (not for thy merits) but for the price of his owne blood. *James 1. 13.*

This Hope will not make thee ashamed. *Rom. 5. 5.* Yea,

by this *Hope* thou art and shalt be *saved*, Rom. 8. 24. Conclude not thy selfe then to be out of the fauour of God, because thou art not yet free from sin, and Satans temptations, but comfort thy selfe in hope, that as Christs prayer for *Peter* was heard, that (though he failed in faith, and that for a time, yet) he could not faile totally and finally; so it is heard also for thee. For he hath prayed for thee as effectually as he did for him, yea for all that shall beleue on him, *Iohn* 17. And therefore as *Iob* in the middest of his miserie did comfort himselfe with this meditation, that his *Redemer* would: so doe thou comfort thy selfe in Christ, that one droppe of his blood is of vertue to procure pardon for all thy finnes; if the finnes of all the men in the world were thine. And therefore waite with patience, and be content wth Gods answer to Paul: *My grace is sufficient for thee, and my strength shall be made manifest in thy weakness*. It is not for our merites, but for the merits of Christ, that God freely accepts vs. And this is the promise of God, to those who are once his children, (on whom he hath once bestowed, these graces of the knowledge of Christ, of faith, of repentance, of regeneration and newnesse of life, (which thou canst not deny once to haue beene in some measure in thee;) though he suffer them to fall into diuers great and grievous temptations, (yea temptations of this nature) yet *he will* lay no more vpon them, then he will make them *able to beare*; and if he suffer them to be overcome for a time, yet will he *make a way to escape*, he will giue them the grace of repentance and faith, by which they shall bee reconciled and reassured of the loue of their heavenly Father. Doubt not then to apply the promises of God in particular into thy selfe, vpon repentance and comming to Christ: because there is no kinde of sinne which thou canst commit, but the mercy of God in Christ, is farre greater. For that sinne against the holy Ghost thou canst not commit; which is not any transgression of the morall

Law,

Rom. 8. 24.

Ioh. 17. 20.

Iob 19. 25.

2. Cor. 12. 9.

1. Cor. 10. 13.

Law, either in generall or particular, either of ignorance or infirmitie, or a sinne committed wilfully, presumptuously and against a mans conscience (though these bee *Bucan. loc. Com.* grievous sinnes:) But an vniuersall and a finall Apostacie or falling away from Christ; it is a voluntarie renouncing of the knowne truth of the Gospel, and a rebellion proceeding from the hatred of it, being ioyned with a tyrannicall, sophisticall, and hypocriticall oppugnation of the same, when a man that hath beene enlightened with the true knowledge of Christ, and conuincd in his conscience of the truth of it by the blessed Spirit, and hath tasted of the good word of God, and the powers of the world to come, (but it is onely a taste, for they that doe feede of these graces spiritually, and doe digest them, and are nourished by them to newnesse of life; God will neuer suffer them to fall into this sinne) when such an one, I say, shall afterward vniuersally and with a full consent, fall from the truth, deny Christ, persecute him with reproaches, despising the sacrifice of his death and passion, and continuing thus without repentance to the end: this is the sinne against the holy Ghost. Thus did *Julian* and other Apostates sinne, and of these is that of the Apostle to be vnderstood; *Heb. 6. verse 6.* This sinne, I say, thou canst not fall into (beeing ingrafted into Christ by faith:) and for all other sinnes, bee they neuer so grievous, remission is promised vpon faith and repentance; and that freely, not for the merit of thy faith or repentance, but for the merit of Christ. Why then shouldst thou not apply the generall promises of grace vnto thy selfe in particular? *Come vnto me* (saith Christ) *all ye that be weary and heavy laden, and I will refresh you:* this promise is generall, *Mat. 11. 28.* But thy owne conscience will tell thee, that thou art weary and heavy laden with the burden of thy sinnes; and therefore thou mayest well conclude, that comming vnto Christ, the promise of mercy belongs to thee: *Whosoever shall beleue*

Heb. 6. 5.

and be baptized, shall be saved: this is a generall promise, *Mark* 16. 16. But thy owne conscience will tell thee, that thou art baptized, and that thou beleueest (though it may be thy faith is but weake, but like a graine of mustard-seede (that is, very small) *Matth* 17. 20.) yet if thou canst but say with the man in the Gospel, *I beleene, Lord helpe my unbeliefe, Marke* 9. 24. If thou canst but touch the hemme of Christs vesture with the finger of faith (if the hand of faith by which thou mayst lay fast hold on him be wanting;) yet by this touch of Christ euen with the finger of faith, the vertue of Christ may flow forth sufficiently to stop the bloody issue of thy sinnes, and to cure the maladies of thy soule; and with this thou mayest truly apply the promises of grace vnto thy selfe. To conclude this then, since thou art, and must bee a souldier, while thou liuest in the campe or field of the Church; faint not at the sight of thy enemies, though they be many and terrible; but comfort thy selfe with this, that (as

2. King, 6. 16. *Elisha* said to his seruant) There are more with thee then with them, yea and (though thou be weake,) yet the strongest part is on thy side, thou hast God thy friend to send thee more ayde of grace (if at any time thou art decayed in thy strength;) thou hast Christ a conquerour thy Captaine, vnder whose banner thou dost fight; thou hast the blessed Spirit to encourage thee: and though he may leaue off to shew his fauourable presence for a time, yet will he not long be absent from thee; though for a moment he hide his face, yet with everlasting kinnesse will he haue compassion on thee, *Esay* 54. 7, 8. In a word, thou hast myriades of Angels to accompany thee, and the prayers of the Saints of the whole Church, yea of Christ himselfe, at the right hand of his Father, like the showing of the Israelites, to make the walles of Iericho, the strength of thy enemies to faile. And therefore goe on with faith and constancie to endure the combate, and faint not though thou hast many losses of grace,

Iosh 6. 10.

grace, many wounds by sinne, by thy spirituall enemies; for Christ being thy Captaine thou shalt certainly be conquerour in the end.

But if with all this thou findest that thou art vnable to apply the promises of mercy and free grace vnto thy selfe, or to doe it so weakely, that feare is not yet remoued: Then as in the sicknesse of thy body, thou art ready to seeke to the Physitian for helpe and counsell, that he may apply somewhat vnto thee, to cure thy disease, so must thou doe in this sicknesse of thy soule. Thou must flye to the Minister of God, whom he hath appointed for thy helpe herein. *The Priests lippes must preserue knowledge,* Malac. 2.7.

and thou must seeke the Law at his mouth. To him thou must open the wounds of thy soule; the causes and occasions of thy feare, whether they be thy sinnes (if any trouble thy conscience,) or thy temptations to sinne, thy weakenesse of faith and holinesse, or the like; that hee vpon sight of thy estate, and arguments of thy faith and repentance (though they be weake) may apply the promises of mercy, the refreshing oyle of the Gospel vnto thy soule. Thou must confesse thy sinnes and weaknesse (as that reuerend Diuine Mr. Perkins well obserueth) that the Minister of God may pronounce the sentence of absolution (of thy free remission and reconciliation with God in Christ;) vnto thee; that hence thy hope and confidence in God may be confirmed, which he may truly doe, it (by thy confession) he finde in thee the grounds, and signes of faith and repentance; of which thou mayest finde many signes in this Treatise, and no doubt but some in thy selfe (if thou be called, brought to repentance and faith in Christ,) I will here put you in minde, *Iam. 5. 16.*

but of one ground of comfort for many: And this is, that *A desire to repent, and beleue, in a touched heart and conscience, is faith and repentance it selfe;* though not in nature, yet in Gods acceptation by Christ. This is euident in Scripture. First, because *If there be a willing minde, it is*

accepted

Confession
and Absoluti-
on an excel-
lent meanes
of peace.

Perkins Cases
of Consci-
ence lib. 1.
cap. 1. sect. 1.

A most com-
fortable
ground of as-
surance that
our sinnes are
pardoned in
Christ.

Reu. 22. 17.

M. Perkins
Cases of
Conscience.
lib. 1. cap. 7.
sect. 5.

accepted, not according to that a man hath not, but according to that he hath, 2. Corinthians, 8. verse 12. Again, God doth not onely call all that *thirst* and desire, to the waters of life, and offers them freely, *Esay 55. verse 1.* 2. but if they doe but desire and thirst for it, he promisseth to giue it *them freely*, *Reuel. 21. 6.* And he will be as good as his word to thee, thou shalt be sure to receiue and taste of these waters of comfort, (if thou wilt pray for it and desire it, and expect with patience, and tarry the Lords leisure for it.) Thou art blessed in the desire of it, *Blessed are they that hunger and thirst after righteousness; for (first or last) they shall be satisfied.* *Matth. 5. 6.* and then blessed shalt thou be, in the happie possession of it. A bruised reede will he not breake, and smoking flaxe will he not quench (that is, the least sparkes of grace, but kindle them to thy comfort.) *Matth. 12. 20.*) The Lord (saith *David*) heareth the desires of the poore (the poore in Spirit especially) who are blessed (though they be poore in their owne eyes, seeing but little or no faith or holinesse in themselves, yet they are rich in Christ, in whom God accepteth them) *for theirs is the kingdome of heauen.* *Matth. 5. 3.* If thou confessest that thou hast but this desire in thee: as thou thy selfe mayest apply to thy selfe, with the help of thine own conscience & spirituall vnderstanding; so may the minister also boldly and certainly apply the promises of grace and mercy to thy soule. And that with this or the like argument. *He that hath an vnfaigned desire to repent and beleue in Christ, hath remission of finnes, and life euerlasting. But thou hast an earnest desire to repent and beleue in Christ, (as thy owne conscience, cannot choose but tell thee, and as thou confessest vnto him:) and therefore (as thou mayest apply and conclude; so) if thou canst not) he may certainly conclude to thee and for thee, That remission of finnes, and life euerlasting belongs to thee; and therefore he may assuredly and boldly (for to procure thy peace the better,) pronounce vnto thee that excellent*

excellent sentence of Absolution, appointed by our Church for the comfort of sicke and distressed soules. *Our Lord Iesus Christ, who hath left power to his Church to absolve all sinners which truly repent and beleue in him, of his great mercy forgive thee thine offences: And by his authoritie committed to me, I absolve thee from all thy sinnes, in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.* And if thou be (as thou oughtest to be) perswaded of the power of this absolution, thou mayest after this, possesse thy soule in peace, with assurance that thou art iustified freely in Christ; and labouring to increase in holinesse, thou needest not doubt of happinesse in the end. For this is one end why Christ hath given that power of binding and loosing vnto his Ministers, those keyes of the kingdom of heauen: That *whatsoever they doe binde on earth, should be bound in heauen, and whatsoever they should loose on earth, should be loosed in heauen:* And withall gaue them the holy Ghost, to direct and guide them; *Receiue yee the holy Ghost (saith Christ,) whose soeuer sinnes yee remit, they are remitted vnto them, and whose soeuer sinnes yee retaine, they are retained, Ioh. 20. verse 22, 23.* And this power though it be not absolute, but ministeriall (Christ absolving by his ministers) yet as no water could cure *Naamans* leprosie, but the waters of Iordan, because God had giuen a speciall gift vnto them; So the same words of absolution being pronounced by any other, cannot haue that power to worke on the conscience, or to perswade to peace, as when they are pronounced by him, that hath this ministeriall office; because the promise only is giuen to Gods Ministers, who are sent forth to this end. *Ioh. 20. 12. 13.* And being pronounced by them in this forme and manner, Christ doth as certainly loose thee from the bonds of thy sinnes by his Ministers, as he did loose *Lazarus* by his disciples, from the bonds with which he was tyed, when he had raised him to life. *Iohn 11. 44.*

Be at peace therefore, & quiet thy conscience with diuine

The Booke
of Common
Prayer in the
visitation of
the sicke,

Math. 16. 19.

2. King. 5.

3.
Ans.
 Against decay in grace.
 1. Thel. 5. 19.

1.
 In this life
 we continue
 not in one
 Ray.
 Job 14. 1. 3.

Chrysostome
Hom. 32. ad
pop. Antioch.

2.
 All Gods
 children have
 some taste of
 afflictions in
 this life.

Hope, and confidence in Christ, *and the God of peace shall be with thee, 2. Cor. 13. 11.* And yet further: thirdly, for thy decay in grace, *Quench not the spirit,* (saith the Apostle) *to the Christian Thessalonians, (in whom no doubt the grace of Gods Spirit was in good measure.)* The Spirit therefore may bee quenched, and Gods dearest children may lose grace for a time, though not finally and totally: because God in his mercy doth in due time renew the vigour and strength of his graces in them. Thou must not conclude then by thy decay in grace for a time, or want of holinesse, that thou art excluded from the fauor of God in Christ. The best wheate hath some chaffe, and the best of Gods seruants some imperfection. In this life we are not like the Sunne, perfect in brightnesse and light, but like the moone, receiuing our light of grace from Christ, as the moone receiueh her light from the sunne; and like her we haue euer one spot of darkenesse or other within the Center of our hearts: we are not fully purified, therefore God tryeth vs, sometime by temptations, sometime by afflictions, all for our good, as *S. Chrysostome* speaketh of afflictions, that the crosse is the fountaine of life, because it fitteth better for life eternall: so is it true of these temptations, by which God tryeth his children for their greater glory. And first or last all must haue some tast of this cuppe: for as none can expect the penny without labouring in the vineyard, so none can looke for the crown without enduring the combate. The wheate is not pure except it be winnowed from the chaffe, nor the siluer except it be seuered from the drosse, nor the gold except it be tryed in the furnace; But this being done, the wheate is commodious, the siluer pretious, and the gold glorious, and therefore all well esteemed of in the eyes of all: so it is with them, and so it is with vs, who are the seruants, the souldiers of Christ; we must passe through the fanne, the fining pot, the furnace of manifold tryalls and temptations, sometimes inward, sometimes outward, before

we can be good wheate for the table of Christ, good gold and silver for the treasury of our Sauour. But Christ our Sauour hath led the way before vs, and to our eternall comfort gotten the victory for vs. And all this makes vs more like him, and therefore more deare in his sight: it is but to purge out the drosse of our naturall corruption, because as we know but in part, so wee are regenerated but in part in this life, but when that which is perfect is come, then that which is in part, shall be done away. If thou bee tempted then with *Dauid*, and the rest of Gods children, because of thy infirmities, outwardly with manifold afflictions, or inwardly with manifold doubtings (of which *Dauid* complained:) Let not Satan therefore make thee to become his advocate, to pleade for him against thy self (which is his policy when he seeth that otherwise he cannot hurt thee) that thou art out of the fauour of God; but know that these are certainly for thy good, (*All things fall out for the best to them that feare God*) and they will bring thee happineffe in the end.

4. For thy weakenesse of faith which maketh thee to feare that true faith is not in thee; because it bringeth forth no better fruites: let mee tell thee, this sight and sence of thy weakenesse is an euident argument of thy faith. For as sence of seeing or feeling, or the like is a signe of life in the body (for a dead body can neither feele nor see:) so this sight and sence of our owne weakenesse of faith and holinesse, is a symptome and signe of life, the life of grace in the soule, and therefore of true faith in vs (though it bee weake:) for as wee cannot haue life, this life of grace, except we be in Christ, from whom we receiue the life as the branches from the vine, so wee cannot be in Christ without faith, by which wee are engrafted into him; and therefore the signes of the spirituall life being in thee, it is an euident token of thy faith. Nay further, if thou doest not alwayes feele this life of faith in thy heart, but that thou hast in thee a numnesse,

3.
Christ's rep-
tations our
incommen-
surables.
1. Cor. 13. 12.

Psa. 77. 7. 8. 9.

Rom. 8. 28.

4.
Sense of spi-
rituall weak-
nesse, an ar-
gument of
spirituall life.

5.
A true faith
sometimes
little or no
feeling in the
heart of a
Christian.

1. Simil.

and as it were a deadnesse of faith; yet may thy faith be true and good, though it be weake, and although, as Satan or thy owne weaknes (strong enough to fight against thy selfe) may perswade thee, thou canst see no signes or symptoms of faith in thee. For the children of God are sometimes like a man in a trance, who in his owne sence, (being as it were without sence or vnderstanding) yea and in the iudgement of others, may seeme to be dead, and yet after reuiue and come to himselfe againe.

2. Simil.

The children of God in this life are often like the moone, sometimes increasing in faith and holinesse, sometimes decreasing; or like the tide, sometimes ebbing and sometimes flowing: not that they should willingly bee thus subiect to chage, or decay in grace; for we must strue and pray against it: but that God leauing vs to our selues, or not alwaies assisting vs alike with his grace, we are so.

3. Simil.

And yet take this with thee for a special note, that in this respect, we should bee like a man in a crowde or throng, sometimes carryed forwards, and sometimes backwards; but carryed forward in grace willingly, struing together in one consent with the grace giuen vs, and good motions of the spirit assisting vs, that we may presse forward with all our power to perfection in grace, to the fulnesse of the image of God in Christ. But when we are carryed backwards by our corruptions, and the violence of Satans temptations, it must be sore against our wills, and we must not rest contented, but so soone as we see how wee are gone backe from that degree we were in, wee must strue and struggle like a man fallen into a quickemire, till by Gods assistance we get out and goe forwards againe.

4. Simil.

If thy faith be asleepe then, as Christs humanity was in the shippe and thou thy selfe in a sea of temptations, because thou findest not the anker of faith and holinesse in thee: yet iudge not presently that thou hast no faith, to bring thy selfe to despair: because if once thou hadst true faith, it can neuer finally bee lost; but the diuine power will at his pleasure cause thy faith to bee awakened and stirred vp in thee: he wil comãd the wind & the storme of

thy troublesto cease, that a calme of comfort may refresh thy soule. And last of all, that thou seelest not that measure of loue and delight in the Lawe of God, nor that assurance of Gods fauour, and of thy saluation which thou desirest, and therefore fearest that thy faith is but fained, thy holinesse but hypocrisie, and so thy state miserable; I answer once againe for thy comfort, that if thou hast but a true desire of these, though but imperfect (and weake) yet God in Christ accepts thy wil & desire for the deed, *2. Cor. 8. 12.* and when he pleaseth, he will perfect these graces in thee. *3.* It is not the acte of our faith and beleeuing, or the acte of our holinesse that maketh vs acceptable in the sight of God (although these graces are required in vs:) But the Object of our faith, the thing receiued, the patterne of our holinesse, Christ Iesus, whom wee must striue to be like, and in whom God the Father is well pleased with vs. As it is not the hand that receiueth the plaister and applyeth it to the soare, that cureth the wound, but the plaister it selfe, and the vertue of that which is applyed: so is it not our faith or the vertue of that bee it neuer so strong, and the fruite of it at the best that it can be in this life: but the vertue of Christs merits applyed, that iustifie vs before God, and procure safety vnto vs.

And therefore although thou oughtest not to content thy selfe with a weak faith, but to vse al good means, (the oftē hearing of the word of God, the often receiuing of the blessed Sacraments and prayer) to encrease it: yet if it be but weake, thou must not presently deny thy selfe, the benefite of Christ: For as a hand shaking with the palsey, may as truely receive a plaister and lay it to the wound, as a hand that is firme (though it cannot doe it in so firme a manner) so a weake faith may as truely receiue Christ and apply his merits to cure the wounds of our soules (though it be not so free from waivering and doubting) as a faith that is stronger. And for the sence and feeling of the loue of Gods law in thee, or of the loue of God vnto thee; these are rather effects and fruites of faith,

4.
Answer.

3.
Not the Act
of faith, but
object that
iustifieth.

Mat. 17. 5.
1. Simil.

2.
A Christian
must not con-
tent himselfe
with a weake
faith, nor de-
spaire if his
faith be not
strong.
1. Simil.

faith, then faith it selfe; and therefore if thou canst not al-
 wayes finde these to be in thee, thou oughtest not, for
 this to conclude that thou hast no faith, that God loueth
 thee not, that thou art not in Christ, nor Christ in thee.
 For as thy sanctification, so thy faith may sometimes bee
 like the fire couered with ashes, the effects of which heate
 and light are neither felt nor seene of those that stand by,
 but if the fire be vncouered, they both are made manifest:
 yea how great a matter will a little fire kindle, how great
 a flame of diuine loue may arise in thy soule, from the
 sparkes of grace that lye hid in it, (yea what assurance of
 Gods fauour, of peace of conscience, or the like,) when
 it shall please God to kindle those sparkes with the breath
 of his Spirit? Or as a sicke man may for a time loose his
 taste, and yet be recovered to health againe: so a sicke
 and weake faith may through infirmities, and manifolde
 temptations, for a time loose the sence and taste of di-
 uine loue, and yet in time bee refreshed with comfort a-
 gaine. And as the light of the sunne is oftentimes eclyp-
 sed and hid from vs, and yet when the thicke clouds or
 the obiekt interposed, is banished, it shineth bright againe:
 so it is with the light of Gods grace; it is often hidden
 and eclypsed in vs, by the clouds and mystes of temptati-
 ons, by our naturall corruption, by falling into sinne or
 the like, which breedeth a dulnesse in our soules towards
 all the workes of pietie and deuotion. And yet when the
 mystes are gone, and these hinderances remooued, the
 diuine graces begin to shine againe, and the warmth of
 spirituall deuotion, and happy assurance is kindled in vs.

In a word, as a tree in the Winter may outwardly
 seeme to be dead, hauing neither leaues nor fruite (which
 are signes of life) vpon it; yet hath it the sappe secret at
 the roote, which at the Spring time, will cause it bud
 forth in abundance, and shew the life of it to the eies of
 all. So is it often times with the faith of Gods children;
 in the Winter of temptations, it may seeme to be dead,
 and

3.
 Faith and
 holines not
 alwayes seene
 in Gods chil-
 dren.

1. Simil.
 1am. 3. 5.

2. Simil.

3. Simil.

4. Simil.

and neither seene nor felt in the heart of man; but when the Spring time of Gods grace approcheth, then will it be liuely and operatiue, and shew forth the life and vertue of it, both to thy selfe and others. Be not daunted then with any temptations, but resist them with boldnes; and if this spirituall grace be asleepe, or this day of holy deuotion, and Diuine comfort be ended, despaire not of mercy, but waite with patience and praier, till thy loue be awakened, and till the day Starre of heauenly zeale, and blessed peace be risen in thy heart. For God doth often exercise his children with long trials before he giue them deliuerance, and yet all at last turnes to their good, *Rom. 8. 28.* God did try the Israelites forty yeeres in the wilderness, before hee brought them to Canaan, (when he might haue led them a farre neerer way) and they had many enemies before they could get possession of the land of Canaan, which is a true type of our spirituall warfare in the wilderness of this world to the Canaan of heauen. *Through many tribulations (temporall and spirituall) we must enter into the kingdome of heauen, Acts 14. 22.* Great are the troubles of the righteous, but the Lord will deliuer thee out of all; *Psa. 34. 19.* Mark the vpriht man and behold the iust, for the end of that man is peace, *Psalm. 37. 73.* His morning may be cloudy, his midday stormy, with doubts and feares, and his own corruptions, but his end shall haue a caline. *The end of that man is peace. Our light affliction which is but for a moment, worketh vnto vs an excellent waight of glory.* Stay thy self then in hope till Christ thy heauenly Bridegroom returne with a gracious smile vnto thee. Then shalt thou see and feele the virtue and power of that Sunne of righteousness in the sweet fellowship of the Spirit of truth to thy eternall comfort. Then shalt thou be re-assured of thy new Creation, that thou art in Christ, and Christ in thee. *If any man be in Christ, he is a new Creature.*

4:
The true
knowledge of
our estate in
this life an
excellent
meanes of
Comfort.

Prou. 3. 11.

2 Cor. 4. 17.

And the reason and confirmation follow in the next place.

2.
1 The Aut-
umne of my
Text,

place. Because unto this man old things are passed away, and behold all things are become new. This is the second generall of my Text, consisting of two particulars, the Autumne (or rather Winter) and the Spring. But because the Autumne and Winter is commonly tedious, I will not bee too tedious in the Autumne, but briefly passe it through, and hasten to the Spring of my Text, and so to a conclusion, because the time hasteneth.

Old things are passed away.

S. August. de
Cantico nouo.

I
How the old
law is passed.
Exod. 31. 18.

1

2

3

Heb. 7. 12.
Heb. 8. 13.
Galar. 3. 24.

2

The Iewish
oldnesse is
now errone-
ous.

Quæ autē vetera transierunt quæ facta sunt noua? (saith S. August.) What are these things which are passed away, & what are those things which are become new? The answer is, the old Law which was written in tables of stone. This is passed, first in respect of our iustification by it, for *by the workes of the Law shall no flesh liuing be iustified, Rom. 3. 20.* And secondly, in respect of the cōdemnation & curse of it, *Deu. 27. 26. For there is no condemnation to thee that are in Christ, Rom. 8. 1.* Because Christ hath satisfied the Law for them: and though by their owne weakenesse, or the violence of Satans temptations, they haue fallen into sinne, yet vpon true repentance, and turning to God, they haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for their sinnes, 1 Iohn 2. 1. There is a new Law written in our hearts, and this is *lex Fidei*, the Law of Faith, true, liuely, and operative, by which we are iustified in the sight of God, *Rom. 5. 1. Again, the ceremonies of the old Law, the Priesthood, the old Sacrifices, these are all passed in Christ: for in that hee saith, a new Testament, he hath abrogated the old. The Law was but our Schoolemaster to bring vs vnto Christ: And Christ is the end and fulfilling of the Law, Ro. 10. 4. And therefore in the transfiguration of Christ, there appeared Moses and Elias, the Law and the Prophets, to shew that Christ was the end of them both. Wicked then are the old Heresies, first of the Iewes, who doe violently retaine the Ceremonies of Moses Law, as much*

as in them lyeth amongst the Gentiles, vainely expecting a
 Messiah to come. Secondly, of the Papists *Qui in qua-*
dam impulsu, who being driuen by a kind of euil zeale, do
 also keepe amongst them many Iewish Ceremonies; min-
 gling the shadow with the substance. Thirdly, of the Ana-
 baptists, who would binde vs to liue according to the Iewes
 politickes, as if the Gospell did not permit euery Christi-
 an to liue according to the honest and iust Lawes of his
 owne Prince and countrey. Lastly, of that new sort of old
 Schismatikes amongst vs, who would tye vs againe to the
 strict Ceremonies of *Moses Law*, to shadowes which are
 long since passed, infringing thereby our Christian liberty,
 and laying heauy burdens vpon the tender consciences of
 their weake brethren, which nor we nor our fathers were
 able to beare. We must not runne againe into these beg-
 gerly rudiments (as the Apostle calleth them.) Because *old*
things are passed away, and behold all things are become new.

Old things are passed, that is, the old *Adam*, or the olde
 man, in whom there is a threefold oldnesse, *Corde, ore, opere*,
 in the heart, in the mouth, in the hand; in which we sinne af-
 ter a threefold manner, in thought, in word, and in deed: all
 these are passed away vnto that man who is a new man
 in Christ. *Old things are passed*, the olde yeere is gone, and
 the new yeare is come, the Autumne is past (yea, the Win-
 ter passing) and the Spring time approcheth, and therefore
 I will leaue the Autumne, and passe to the Spring. *Behold all*
things are become new. The Apostle describing the Autumne
 in my Text, the abrogating of old things, enters into it with-
 out any stay, as if it were a matter not to be stayed at, but to
 be passed away with the bare recitall & remembrance only.
 But coming to bring newes of the Spring, he begins his stile
 with *Ecce*, *Behold*, as it were a glorious portall before some
 stately Palace, or a Harbinger sent before to prepare an
 honourable expectation of his Lord. *Behold all things are*
become new. There is many an *Ecce*, a *behold* noted in the
 Scripture, which I might here set downe. But I haue shew-
 ed them already in another Treatise; and I will onely giue
 you this of my Text. And this is an *Ecce excellensia & no-*
nitatis,

2
 The Papists
 oldnesse cere-
 monious.

3
 The Anabap-
 tists oldnesse
 cnrious.

4
 Our new
 Iewes new
 schismaticks.

Galat. 4. 9.

2
 Oldnesse of
 heart and
 mouth and
 hand, passed
 away in a
 Christian.

2.
 The Spring
 time of my
 Text.

The godly
 mans guide
 to gaine hea-
 uen, a sermon
 on *Iam. 4. 13.*

1
The excellency of the Gospel above the Law.

Rom. 8. 17.

2
Quest.
2 Pet. 3. 13.

3.
The error of Pelagius.
*Chenismus de
discrimine ve-
teris & noui
Testam.*

nitatis, a Behold of new excellency, and of excellent newnesse. Behold all things are become new. To note out the excellency of the new above the old, the Gospel about the Law, the second *Adam* about the first. For when the blood of buls and goats, could not take away sinne, Christ by his owne blood, entered in once into the holy place, and hath obtained an eternall redemption for vs, *Heb. 9. 12*. When that flesh and blood could not inherit the kingdome of God, Christ hath recreated vs, and made vs. new men in him; so that being now spirituall in him by the worke of his Spirit, we are fellow heires with him of the kingdome of glory. O then how highly should we esteeme and earnestly labour to be made partakers of this new Creation! For to vs in Christ old things are passed away, and behold all things are become new.

But what are those things that are become new? shall we expect a new heauen and a new earth? these shal come (saith *Peter*) but not till the day of iudgement. Shall we expect a new glory of the Sunne, of the Moone, or of the Starres? If you look to them, they keep their old beauty without any change. What then are those things that shalbe made new? If we looke to the beasts of the earth, the dayes of the yere, or generations of men; wee may conclude of all these with the Preacher, There is no new thing vnder the Sunne. *Eccle. 1. 10*. Seeing then all these things remaine without change, and our Apostle here speaketh of a change, we may iustly demand the question, What are these things that are passed away, & what are those things that are become new?

Wee must not thinke of any such alteration as *Pelagius* did, who falsly imagined, that at euery change of time, there was a new way of saluation, that before *Moses* men were saued by the Law of nature: after *Moses* by the Law of *Moses*; and since Christ by the Gospel: this is contrary to the Scriptures, for there is no other name by which we can be saued, but by the name of Iesus Christ of Nazareth. *Act. 4. 12*. who is the way, the truth, and the life. *Ioh. 1. 4. 6*. This is the same way that was preached to *Adam* in Paradise, The seede of the woman shall breake the

the head of the Serpent. *Gen. 3. 15.* This is that which was from the beginning. *1. Ioh. 1. 1.* and therefore this is not that newnesse of which our Apostle speaketh. What then are those things that are passed away? and what are those that are become new? Of the old you haue heard already; once againe of both together. The first man is gone, who was of the earth earthy; the second Man is come, who is from heauen heauenly. *Transit vetustas mentium, accessit August. de nouitas credentium:* the oldnesse of our minds is passed, and *Cant. nouo.* the newnesse of the faithfull is approached; we were by nature the sonnes of wrath, we are now by grace the sons of God; we were before carnall, but now we are spirituall; the Babylon of Satan is destroyed, and the Ierusalem of Christ is builded vp; the Egypt of sinne is wasted, and the Canaan of righteousnesse is enlarged. *Old things are passed away, and behold all things are become new.* As there was a three-fold oldnesse, so is there a three-fold newnesse: ^{4.} A three fold *Cordis, oris, operis,* of the heart, of the mouth, and of the newnesse, hand; all these are made new by this new creation, our thoughts, our words, and our deedes. *Vetus peccatum transiit, nouaque nobis anima, & nouum Corpus factum est,* *Theophylact. in 2. Cor. 5. 17.* *Theophylact,* vpon my text; Our old body of sinne is passed, and we haue as it were a new soule, and a new bodie giuen vs. A new man is come into the world, and he hath giuen new precepts vnto the world (saith *S. Gregory*) *All things are become new.* *S. Gregory. Hom 33. in Euangel.*

I will not now stand to dispute the controuersie, betweene the Papiſts and vs, concerning the oldnesse, and newnesse of our religion and theirs; neither will I detain you any longer, with the declaration of their manifold innouations since the Primitiue Church; of their strange Doctrine, new Ceremonies, and other Popish fopperies, of merits, of purgatory, prayer for the dead, inuocation of saints, adoration of images, superstitious reliques, feigned miracles, denying of the Cup to the laytie, absolving of subiects from their oath of Allegiance, killing of Kings and Princes, and subuerting of whole kingdomes, by villainous treacheries, with a multitude of the like Iesuicall ^{5.} *A controuersie about oldnesse and newnesse of religion.* ^{6.} *Witness the Powder Treason. (Ann. Reg 3) 1605. Neuer to bee forgotten,*

abhominations, contrary to the Scriptures, and vñheard of in the purer times of the Church. Yet this let me tell you, or those whomsoever that defend their positions. *Aliud est nouare, aliud renouare.* It is one thing to make new, and another thing to renew that which was made before. Those are said to make new, who doe institute and deuise such things as haue neuer beene; and those are said to renew, who doe but reduce old things to their Primitive perfection and integritie. Our religion is not a new but a renewed religion; what was deformed, in the darknesse of Popery, is now reformed in the light of the Gospel: their false oldnesse of superstition is banished, and the true primitive oldnesse of Apostolike Doctrine restored. Blessed be God that their darke oldnesse is passed, and that the true light hath shined amongst vs. This newnesse of truth, God of thy mercy keepe with vs; and keepe from vs that oldnesse of error for euermore; And let every faithfull Christian say, Amen. Much more I might say concerning this point. But I hasten to an end. And those who desire to be further satisfied herein, either of the new or renewed part, either Papists, or Protestants, who are the truly ancient Catholikes: I referre them to that learned and worthy worke of a now Reuerend and learned Father of our Church, who hath soundly and fully handled this question. *Old things are passed away, and behold all things are become new.*

7.
Our Religion
on not a new
but a renewed
Religion.

Dr. Morton in
the Protestants
Appeare lib. 4.
cap. 16. to the
30.

Quest. 1.

There is one question more, of which but a touch and I haue done.

All things are become new. But when was it that all things did become new? or when is it that all things shold become new? If we speak of the heavenly newnes of the Gospel, it was at the comming of Christ vnto vs; when the Angel brought that glad tydings of the Gospel, *Luke 2. 10.* Renewed againe, when the blacke clouds of error and superstitious darknesse (eclipsing for a time the light of grace) those thicke mists of Egyptian Antichristian blindnesse, ascending from the valley of ignorance,
were

were banished from vs, with the bright beames of truth,
 But if wee speake of the spirituall newnesse of the inner
 man, it is and must be at the comming of vs vnto Christ:
 no sooner can we be in Christ, but presently we are and must
 be new creatures, then this change is begunne, though
 not perfected in vs. There is no deferring, no procrastina-
 tion, no posting off till the morrow: we must not say with
Augustine, in that his combate betweene the flesh and the
 spirit, *Ecce modò fiat, modò fiat*, behold I will leaue my plea-
 sure anon, anon; but let me stay a while: yet happie if we
 follow his example, and leaue it so soone: if we pray, and
 fight out with teares, as he doth in the chapter following,
Quandiu, quandiu, cras, cras, How long Lord, how long to
 morrow, to morrow? Why not euen now, euen this very
 houre should I not obtaine this new creation? should there
 not be an end of my sinfull corruptions? O Lord giue vs
 this newnes, while it is called to day, lest we be deprived of
 to morrow; & the day of death come vpon vs at vnawares.

There are many in the world, that will deferre this
 change till the morrow; till they be old, or till the day of
 their death; and thinke that time to bee time enough, to
 wash away their sweete pleasures of sinne, with the bitter
 teares of repentance, that mend not their liues vntill their
 liues end; but these are like a man that carried a candle ligh-
 ted at his backe, and walketh in the darke to destruction. If
 the shippe be in danger by leaking, it is to be mended in the
 haven, not to be deferred till it come to sea; If the wall of
 a citie be broken down, it is to be builded in peace, and not
 to be left off till the time of warre. The souldier must pre-
 pare his weapon before the combate, otherwise, as *Plutarch*
 reporteth of *Alexander the Great*, that seeing a souldier
 prepare his dart in the battell, he banished him from his
 armie, because he was then a preparing, when hee should
 haue beene a fighting; and such may be the state of all those
 who prepare not to fight vnder the banner of Christ, till
 the day of Battell; who begin not to leade a new life, till
 their life begins to leaue them: for deferring their repen-
 tance vntill their ends, they oftentimes come to an end

1.
 The time of
 our new crea-
 tion, at our
 comming to
 Christ and
 Christ to vs.

*Augustine lib.
 confes. 8. cap.
 11.*

*August. conf.
 lib. 8. cap. 12.*

2.
 Deferring of
 repentance a
 dangerous
 sinne.

*Plutarch Græc.
 Apophig.*

without repentance; and if thou hast beene forgetfull of God all thy life time, how canst thou thinke that God wil be mindfull of thee at thy death? God sometime takes a man away, and giueth him time and grace; sometimes hee giueth him time, but not grace to repent: and sometimes neither grace nor time. There is a terrible example of this related in the life of *S. Thomas Moore*: of a certaine prophane wrech, who liuing wickedly all his life, was wont shamelesly like an Atheist to boast, that he cared not for repentance; for he could bee saued with the saying of three words, though it were at the point of death. But marke his end; before he came to be old, riding post haste ouer a broken bridge, his horse stumbled, and not being able to stay him, when he saw he must needs fall into the water, he let loose the raines, and cryed out with this fearefull exclamation, *Capiat omnia demon*, Horse and man to the diuell: and thus with his three words in stead of being saued (for ought wee know) hee went downe quicke into hell.

In vita Thom.
Moore, cap. 32.

3.
This new
creation is to
be fought
while we
haue time.

4.
The auoy-
ding of oc-
cassions an ex-
cellent means
to preuent
sinne.
Annual
August.

Oh then beloued let vs not deferre and put off our new Creation, but labour truly for it while we haue time. The feast of dedication amongst the Iewes was in the winter, when they did dedicate their new temple vnto God. It is now winter, and the time of the new yeare, oh then let vs likewise dedicate the new temples of our soules and bodies as a new-yeares-gift vnto him. Our Sauour offers vnto vs the new Roabes of his righteousnesse, for a glorious new-yeares-gift. Let vs then put off our olde ragges of sinne, as we put off our old cloathes, but let vs not put them on againe: for this new-yeares-gift of our new Creation, is a garment of great price, of excellent vertue, that must not be put off neither night nor day; for it is like a coat of male to defend our soules from all the poysoned darts of sinne and Satan. If we be made new by Christ, let vs not make our selues old againe by sinne: Art thou made whole, sinne no more, saith our Sauour, lest a worse thing happen vnto thee. Auoide all occasions that may cause thee with *Lots* wife to looke backe towards *Sodome*.

It is related of *Henry* the first, King of England, who after his

his fathers death obtained the scepter, that he called together all his old familiars, with whom he had liued dissolutely, and giuing them some gifts, hee bound them vpon paine of their liues, that (except they became new men) they should neuer come neere the Kings Court, lest by their familiarity either he himselve might be corrupted, or hee might be drawne by them to corrupt iustice and iudgment: so carefull was that Princely Conuert to auoyde all occasions that might bring him backe vnto euill.

And thus should euery Christian be watchfull to auoyde all enticements, that may withdraw his heart from Christ vnto sinne, like that young man of whom S. Ambrose maketh mention; that hauing been in loue with a harlot, going into a strange country, he left his wicked loue, and became a new man, and therefore at his returne home againe, meeting the harlot, he passed by her, as if he had not known her: but she called to him in her wonted manner, *Non nosti me*, Hast thou not knowne me, my loue? *Ego sum*, it is I: to whom the young man answereth, *At ego non sum ego*, But I am not I, I am not as I was. I was not as I am, I am now become a new man, and therefore thy old enticements shal not preuaile against me. And blessed is the man that can behold this blessed change in himselve, that when those three entizing harlots, the world, the flesh, and the deuill, shall labour againe to deceiue him, by alluring him to his wonted sinnes, can answere with this young man, *Ego non sum ego*, I am not I, I am now become a new creature, and therefore my oldnesse is passed. I am free from the bondage of sinne, and become the seruant of righteousness, that I may haue the fruit vnto holinesse, and the end euerlasting life. O beloued, the day of our conuersion, of our new Creation, is our new-yeares day, to be celebrated with ioyfulnesse for euer: and because so long as we liue in our mortall bodies, we sinne euery day (lesse or more) against God, euery day should be our new-yeares day, wherein we should dedicate our selues, our soules and bodies as a new-yeares-gift vnto God. Wherefore as merchants & tradesmen vse euery yeare to cast vp their accounts, to see what they haue gained, or what

S. Ambrose
lib. 2. de peni-
tent. cap. 10.

Rom. 6. 2. 2.

The day of
our new con-
uersion is our
new yeares
day,

Rom 12. 1, 2.

what they haue lost; so let vs every yeare, nay every month, every weeke, yea every day cast vp our spirituall account, and see what we haue gained, or what we haue lost; how far we haue gone forward, or how backwards in perfecting the worke of our new Creation. And as the crowing of the cocke did put *Peter* in mind of his new conversion, so let the returne of the yeare, the crowing of the cocke, the rising of the Sunne, and the striking of the clocke, put vs in remembrance of our new Creation, so that every yeare, every day, every houre, we may strue and labour to be new men in Christ, wholly conformed to the image of our Sauour.

6.
The newnesse
of grace is re-
warded with
newnesse of
glory.

And thus if we do, God will giue vnto vs the most glorious and blessed new-yeares-gift that our hearts can desire; we shall haue a new King, our blessed Sauour to rule ouer vs: a new captaine the blessed Spirit to guide vs: a new light, the light of grace to enlighten vs in this world, and the light of glory to make vs glorious for euer in the world to come. We shall haue a new city the heauenly Hierusalem, which is aboue, a new vnion and Communion with God the Father, with Christ our Sauour, and the blessed Spirit, and the Saints and Angels in glory for euer. And then my Text shall be verified in a higher nature, *Old things are passed away, and behold all things are become new.* And to close vp all with prayer: This new King, new Captaine, new law, new light, new city, (that heauenly Hierusalem) new vnion and Communion, first in grace here, after in glory in heauen: God of thy eternall and infinite mercy, grant vnto vs all, and to thy whole Church, for the pretious merits of thy dearely beloued Sonne, and our blessed Sauour; to whom with thee and the holy Spirit, one God in Trinity, and Trinity in Vnity, be ascribed (as is most due) all glory, honour, and prayse, might, maiesty and dominion, from henceforth and for euer. *Amen.*

FIN IS.

STC 3419 The True Way, I. Bourne

Before it was taken apart for separate rebinding (by Robert Lunow) this little work was bound (with other pamphlets) with J. Wall's Alae Seraphicae (STC 24985), q.v. for list and description.

While it was in sheets I collated it as follows:

A-q⁴.

All pairs of leaves were conjugate except A1:4, B1:4, and Q1:4, all of which showed good evidence of having been originally so.

12 Mch 65

WLB